Die Mercurij, 29. Iunij, 1642.

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THE SAINTS SVPPORT,

Set out in

A SERMON PREACHED Before the Honourable Houſe of COMMONS aſſembled in PARLIAMENT.

At a publick Faſt, 29. June, 1642.

By *William Gouge.*

Ἐν ἐκλεκτοῖς ἦν Νεεμίας ὁ ἐπισημότατος τὸ μνημόσυνον αὐτοῦ.

ECCLUS. 49. 13.

Among the Elect was Nehemiah, *whoſe renown is great.*

LONDON,

Printed by *G. M.* for *Joſhua Kirton* at his Shop in *Pauls* Church-yard at the Signe of the white Horſe,

MDCXLII.

THE SAINTS SUPPORT,

MVSEVM BRITAN NICVM

TO THE HONOVRABLE HOVSE of COMMONS assembled in PARLIAMENT.

Most worthy Patriots,

THE *Wise-man among his many approoved* Proverbes, *hath this choyce one*, A word spoaken upon his wheeles (*so runnes the Originall, or* set upon his measures, *that is, as our English not unfitly hath translated it*, fitly spoken) A word fitly spoken, is like Apples of Gold in pi-

Prov. 25. 11. דְּבַר דָּבָר עַל אָפְנָיו *Iuxta modos suos. Merc. Quibus modis dici debet Vat. Tempore suo. Hier.*

atures of silver; *pretious and pleasant. Pretious*, as golden Apples: *pleasant as yellow Gold curiously wrought and artificially wreathed in white Silver.*

This Proverbe *turned my minde to thinke of some seasonable Theame, after notice was given me, that by your Order, which to mee is a Law, I was deputed to preach before your Honourable Assembly. And I thinke I have hit upon a fit Subject, were I fit and able to handle it as it is meet to be handled in such an Assembly.*

It is the Patterne of a good Patriot.

A point pertinent in Generall *and* Particular.

In Generall, *a Patterne or Example registred and approoved in Sacred Scripture, shews*

1. *What is the good and acceptable will of God.*
2. * *What in like case others are bound to doe.*
3. † *What may be done by such as will thorowly set themselves to it.*
4. *What, when it is so done, may be pleaded in an humble-self-denying manner before God.*

* *Si inveniuntur exempla quæ nos per veterem ducunt viam, sequenda sunt.* Hier. ad Celant.

† *Excitamur in them, quia nos etiam ita posse vivere, qui homines sumus, ex eo quod aliqui homines ita vixerunt, minimè desperemus.* Aug de Trin. l. 8. c. 9.

In

In Particular *this Example of* Nehemiah *shewes,*

1. *Who is a good Patriot.*
2. *How he ought to behave himself.*
3. * *What difficulties and dangers attend him.*
4. *What opposition and contradiction hee is like to meet with.*
5. *What resolutions become him.*
6. *On whom his confidence is to be placed.*

* Δύσκολα τὰ καλὰ Plut de Lib instit.

Our times are in many things not much unlike to the time wherin Nehemiah *came to* Jerusalem.

Grievances in State.

Corruptions in Church.

He did as much as in him lay (and that indeed was very much) for redressing of the one, and removing of the other.

His patterne is not onely an Instruction, *to teach what is to be done: or an* Incitation *to stir up such as know what is to be done: but also a* Iustification *and* Approbation *of such as doe as he did.*

And they may looke for such an end, as Iosephus *testifies that* Nehemiah *had. His testimony is this,* When *Nehemiah* had done most mag-

Πολλὰ καὶ καλὰ καὶ ἐπαίνου ἄξια φιλοτιμούμενος ὁ Νεεμίας ἐπλάτυνεν τὴν ἰσχὺν

ἀγαθόμενος, &c. Ioseph. Antiq. Iud. l. 11. c. 5.

magnificently many good things worthy of praise, being an old man he died, and left behind him the name of a gracious, just and bountifull man toward his owne Nation.

The Lord encline our great Kings heart to you, as he did the heart of Nehemiahs *King to him, and so worke by you, as he did by him: that every of you may with such confidence say to your God, as he did to his,* Thinke on me, my GOD for good, *according* to all that I have done for this People. *This is, this shall be, the prayer of*

Your daily Oratour

William Gouge.

A SERMON PREACHED Before the Honourable Houſe of COMMONS, at the celebration of a FAST 29. *June*, 1642.

NEHEM. 5. 19.

Thinke upon me, my God, for good, according to all that I have done for this people.

THoſe two motives which enduced the good Patriot *Nehemiah* to preferre this Petition to his God, have enduced me to chooſe it for my Text, to handle it before ſo many worthy Patriots as are now met together to preſent their humble ſupplications to their God.

The two motives were theſe,

1. The many, great, good things which he had done for the Church and State.

2. The many, great, deſperate dangers which

 he

he had met with, and knew he ſhould further meet with in proſecuting his good beginnings.

Whether there be not at this time the like occaſions for the repreſentative body of this Kingdome, as one man, to pray and ſay, *Thinke upon me my God for good, according to all that I have done for this people*, let the times judge.

To this Text the more diligent heed is to be given, in that it containeth the laſt memorable matter which the Holy Ghoſt ſaw meet to commend to his Church in the old Teſtament. For the former part of it (wherein the maine ſubſtance of the whole lyeth) is repeated in the laſt clauſe of this Booke, which is the laſt Booke of the old Teſtament. For all the Propheſies regiſtred in the old Teſtament were before *Nehemiahs* time: which thus appeareth. All but the three laſt were before the Captivity of the *Iewes* in *Babylon*. Two of thoſe laſt three, *Haggai* and *Zechary* uttered their Propheſies about the time that the Temple was finiſhed, in the foure firſt yeares of *Darius* his reigne. *Malachi* who is the laſt of all the Prophets propheſied anone after the Temple was built, as is evident by the maine ſcope of his Prophecy: So as he may well be thought to have uttered his Propheſie in the daies of *Darius*, or in that time of *Artaxerxes* reigne, wherein *Ezra* came firſt to *Ieruſalem*. For *Malachi* is ſuppoſed to be *Ezra*, and called *Malachi*, becauſe he was the Lords Meſſenger.

Neh. 13. 31.

Ezr. 5. 1. Hag. 1. 1. Zech. 1. 1. ... 7. 1.

Malachi, id eſt Eſdras, poſt Aggeum & Zachariam, qui ſub Dario prophetaverunt, fuiſſe credendus eſt Hier. in pro. in Malach. Lege Clem. Alex. Strom. l. 1.

As for the booke of *Heſter*, though it be placed after this of *Nehemiah*, yet is it an Hiſtory of many

yeares before: for the things therin recorded were in the reigne of *Ahashuerus*, of whom mention is made, *Ezr.* 4. 6. He ended his daies foureſcore yeares before *Nehemiah* came to *Ieruſalem*. The compiler of the bookes of the old Teſtament, had more reſpect to the order of *matter* then of *time* in placing *Eſter* after *Nehemiah*. For *Ezra* and *Nehemiah* are one continued Hiſtory, which ſets downe the reſtauration of the *Iewes* after their captivity. Both were written by *Ezra*, and of old called *the firſt and ſecond booke of Eſdras*: yea by the *Hebrewes* they were both brought into one Volume.

Heſt. 1. 1.

Apud Hebræos Eſdræ, Neemiæ & ſermones in unum volumen coartantur. Hieron in Eſd. & Neem præfat.

For the foreſaid end of ſtating the State of the *Iewes* there were three ſolemne commings of three famous perſons to *Ieruſalem*. The firſt was of *Zerubbabel*, who being a young man laid the foundation of the Temple in the reigne of *Cyrus*, and being an old man finiſhed it in the reigne of *Darius*. The ſecond was of *Ezra*, *a ready Scribe in the Law of* Moſes, whoſe comming was * about one hundred thirty and three yeares after the firſt, in the ſeventh yeare of *Artaxerxes*. He came to inſtruct the *Iewes* in the Law of God. The third was of *Nehemiah*, thirteene yeares after *Ezras*. The end of his comming was to build up the City of God and the wall thereof, that Gods people might therin more freely obſerve Gods Ordinances, and live in ſafety and ſecurity from their enemies. When he came thither he found many Grievances in the State, and corruptions in the Church. *Thoſe* he redreſſed, *theſe* he remooved: and withall ſetled

Ezr. 2. 2.
— 3. 8.
— 6. 15.
— 7. 6.

* After the returne of the Iews *Cyrus* raigned nine years, One *Darius* 36. *Ahaſhuerus* 21. One *Artaxerxes* 40. Another *Darius* 19. Another *Artaxerxes* 7. before *Ezra* came.

Neh. 5. 1. &c.
— 13. 4.

the *Sabbaths Sanctification.*

Neh 13.15, &c.

To ſhew whence he received his courage to doe what he did, notwithſtanding the ſtrong and great oppoſitions againſt him, it is oft noted in this book, that his heart was on his God, to whom on all occaſions he preferred his prayer in the beginning, progreſſe and end of all.

Neh.1.4.&c.

So ſoone as he heard of an occaſion of going to *Ieruſalem*, he made his prayer to God. It was the firſt thing he did. Ever and anone was his heart lift up unto God in the Progreſſe. * Eight particular inſtances therof betwixt his firſt and laſt prayer, are expreſly noted in this Hiſtory. This Hiſtory is concluded with the ſame prayer that is in my Text.

* Neh.2.4.
—4.4.
—4.9.
—5.19.
—6.14.
—13.14.
—22.
—29.

Thus you ſee how my Text is inſerted in the midſt of this Hiſtory, as a Demonſtration of the Support whereon this Patriot reſted, and whereby he was encouraged in his good, great, difficult, dangerous attempts.

May I in this Auditory have leave to give, *meo more & modo*, after my ordinary and plaine manner, the *Grammaticall* Interpretation and *Logicall* Reſolution of the Text, a more ready way will be made thereby for raiſing and proſecuting proper *Theologicall* Obſervations thereout.

First, therefore of the ſence.

זכרה

Neh.1.8.
—6.14.
—13.14.
—22.
—29.
—31.

The word tranſlated, *Thinke*, properly ſignifieth *Remember*. So it is in other places tranſlated even by theſe Tranſlators, and that ſix times in this book applyed to God.

It importeth two things.

1. To

1. To keepe and hold fast in mind and memory what is once knowne. So it is opposed to forgetfulnesse: as where the Law saith, *Remember and Forget not.* Deut.9.7.

2. To call againe to mind and memory what was once knowne, but after forgotten: in which sence saith *Pharaohs* Butler, *I doe remember my faults this day.* Gen.41.9. ---40.23. He had forgotten his faults, his imprisonment, his dreame, the interpretation and issue therof (all which are implyed under this phrase, *The chiefe Butler did not Remember* Joseph, *but forgat him*) But by the wise mens ignorance of the meaning of *Pharaohs* dreames, hee remembred and called to mind his faults, and what followed thereupon.

In these two respects a word derived from this root is put for *a Memoriall*: and for *Records*: by which matters are so kept and retained, as they are not lost or forgotten: and by which if matters be forgotten they may be againe called to mind, as *Mordecais* faithfullnesse to the King being forgotten, was by the Kings hearing the *Records* brought to his mind. זִכָּרוֹן Exod.28.12. חִזְכֹּרִינוֹת Est.6.1.

This act of *Remembring* is in sacred Scripture applyed to God and man.

To man properly in both the fore-mentioned acceptions. As the two proofes doe shew. For to man it was said, *Remember and forget not*: Deut.9.7. and he was a man that said, *I doe remember my faults.* Gen.41.9.

To God it is most properly applyed in the former signification. For he ever fast holds in memo-

ry and never forgets what he once knowes: And
Act.15.18. *knowne unto God are all his workes from the beginning of the world.*

Yea, also in the latter signification it is oft attributed to God, as where it is said, *Did not the Lord*
Ier.44.21. *remember them? and came it not into his minde?* The latter phrase sheweth that the act of remembring attributed to God in the former clause, is ment of calling to mind what was formerly known.
Iob 7.7. ---10.9. --14.13. *Iob* oft calleth on God to *remember* him in this sence.
הַמַּזְכִּירִים In this respect God is said to have *Remembrancers*,
See Margin on Isa.62.6. to whom he thus saith, *Put me in Remembrance*,
Isa.43.26. and to this end he is said to have a booke of *Remem-*
סֵפֶר זִכָּרוֹן *brance*. But surely these things cannot be properly
Mal.3.16. spoken of God. They are to be taken *tropically*, *ἀνθρωποπαθῶς.* by way of resemblance, after the manner of men. When men having forgotten a friend, neglect him, doe nothing for him, suffer him to want, to be oppressed, to lye in prison, or remaine in captivity; but being put in mind that he is such and such a friend, doe good to him and succour him, are said to remember him: So God (when after long suffering his children to want such and such a blessing, or to lye under such and such a crosse, hee bestoweth on them the blessing which they so long waited for or freeth them from the crosse under which they lay so long) though he never forgat them, but knew and saw their want and pressure, is said to remember them. Thus he
Gen.30.22. *remembred Rachell*, who had long wanted a childe;
Exod.2.24. and the *Israelites*, who had long lien under bondage.

In

In briefe *Nehemiah* by this phrase, *Thinke upon* or *Remember*, intendeth that God would so deale with him, as he himselfe might have assurance and others evidence, that God did thinke upon what he did and well remember it.

This Petition he makes, not as doubting of Gods good-will to him, but as resting on God for some evidence thereof. For what beleevers expect from God they pray for: and what they pray for, with confidence they expect to receive.

To give further evidence of his speciall affiance on God, he restraineth this act of Gods good-will to himselfe in particular, by this clause, *upon me*, and it carieth this Emphasis, that though the Lord regarded not them who testified no hearty affection to himself, his house or people, yet he would thinke upon him whose heart was set on all these. *Thinke on me.* לִי

The next clause, *my God*, doth yet further set out that his speciall affiance on God. *My*, is an appropriating particle: yet such an one as admits others that are of like quality. Nor this, nor the former particle of speciality, nor *Me*, nor *My* is to be taken exclusively, as if he exempted all but himselfe from these priviledges, for before this, he desireth God to think on others like himself, thus, *O Lord, I beseech thee, let now thine eare be attentive to the prayer of thy servant, and to the prayer of thy servants who desire to feare thy name.* And though [a] sometimes he expresse the relation betwixt God and himselfe in the singular number, *my God*, yet [b] other times in the plurall number, thus, *our God*, yea אֱלֹהַי

a Nch. 1. 11.
a Nch 2 8, 18.
---6. 14.
---7. 5.
13. 14, 22, 29, 31.
b Nch. 4. 4, 9, 20.
---13. 18, 27.

yea and in the ſecond and third perſons, thus, *your God,* [d] *his God,* [e] *their God.*

[c] Neh.8.9.
[d] Neh.13.26.
[e] Neh.12.45.

He uſeth the firſt perſon and ſingular number (*my God*) to teſtifie the full aſſurance he had of his own intereſt in God. He uſeth other perſons and the plurall number (*His God, Our God, Your God, Their God*) to intimate the ſtrong perſwaſion he had of others like intereſt in God. The former is *judicium certitudinis*, an aſſured knowledge: the latter *judicium charitatis*, a charitable belief. That theſe two may ſtand together is evident by theſe phraſes joyned together, [f] *Thy God ſhall be my God:* & [g] *I aſcend to my God and your God.*

[f] Ruth.1.16.
[g] Ioh.20.17.

By the way take notice, that the mention which I made of the ſingular number, hath reſpect to the tranſlation, rather then to the originall, eſpecially in the title GOD. For the Hebrew word is one of thoſe ten titles which in ſacred Sacred Scripture are as names attributed to God; and it is of the plurall number. As all the other titles have their ſignifications and myſteries, ſo this. It importeth a plurality of perſons: yet ſo as in conſtruction it intimateth an unity, an unity in nature, the unity of the Deity. For it is joyned with a verbe of the ſingular number: as in the firſt ſentence of the Bible, which in other languages may imply ſome Grammaticall incongruity; but it expreſſeth a true Orthodox, Theologicall Myſtery: which God from the beginning would have to be knowne for his owne glory and Churches good. For (even our enemies, worſhippers of falſe gods being Judges) our God is ſuch a God, as no other God could e-

אֱלֹהִים
De iſtis decem nominibus lege Hier. *Epiſt ad* Marcel. See alſo the Churches conqueſt on Exod. 17.15. Sect.72.

בָּרָא אֱלֹהִים
Verbatim Dij creavit. Gen.1.1.

ver

ver be imagined like unto him. Many of Gods incommunicable properties and workes have (though most unjustly and falsly) beene attributed to false gods, as [h] eternity, [i] omnipotency, [k] creation of Heaven and Earth, [l] divine providence, and other the like. But it never came into the mind of any Idolater to imagine his God to be three in one. The *Trinity* in *Unity* is a mystery of mysteries, making much to the honour of him that is knowne and believed to be such a God.

[h] *O Pater, hominum, divumq; aeterna potestas.* *Virg. Aeneid.* 10.

[i] *Teq; omnipotens Neptune invoco, Cic Tusc. l.* 4.

[k] *Ovid Met l.* 1.

[l] *Jovis nutu & arbitrio cœlum, terra, maria reguntur. Cic de Fin.*

By it also we know and beleeve that the *Spirit* which proceedeth from the *Father* and the *Son*, and helpeth our infirmities, enableth us to doe the will of God and establisheth us against all assaults, is true God: and that the *Sonne* of God, the only begotten of the *Father*, the *Mediatour* betwixt God and man, is true God: and that the *Father* to whom we have accesse for all needfull blessing, is true God. Thus we have not many gods for many purposes; but one God for all turnes. One to enable us to goe to the throne of grace: One to mediate for us there: One to accept us there, all one God. Is not this a comfortable mysterie?

But this by the way.

That for which he desireth his *God to thinke upon him*, is *for good*. The Hebrew word properly signifieth *goodnesse*, and is so translated in sundry places, oft in the *Psalmes* and *Prophets*. Some therefore here take it for a property in God, and the cause or ground of his faith and hope, and of all blessing: as if he had thus expressed it,

לְטוֹבָה

2 Sam. 7. 28.
1 Kin. 8. 66.

Thinke on me for thy goodneſſe ſake. This is in it ſelfe a good ſence, and anſwerable to this of *David*, *Remember thou me for thy goodneße ſake ô Lord.* But in my Text the particle of relation to God, (*Thy*) is not expreſt, and the preposition ל expreſſed, admits not that ſence. Therefore the LXX. Greeke Interpreters, the ancient Latine and ſundry other tranſlate it as our Engliſh, *for good*: in like manner is this very word with this prepoſition turned (*Gen.*50.20.) *unto good.* Thus it ſets downe the end why he would have God to thinke on him, namely, ſome good, benefit, bleſſing to himſelfe. That this is here intended, is further evident by that which followes, *according to all that I have done, &c.*

Pſ.15.7.

Εἰς ἀγαθὸν. *In bonum.*

Looke upon your books and yee will finde this word, *according*, in another character, which ſheweth that it is not in the Originall, as indeed it is not. Some therefore joyne theſe two words, *good, all*, together, thus, *for good of all that I have done.* This expoſition might well ſtand, but that there is an *accent* or *pauſe* annexed to the former word, which diſtinguiſheth ſentences, or at leaſt the parts of a ſentence. Something therefore muſt be underſtood to make up the latter part of this ſentence: and ſurely our Engliſh hath hit upon the fitteſt ſupplement, as the ancient Latin, and ſundry other languages. The particle (*according*) here ſupplied, is oft on like occaſions expreſſed, as where the *Pſalmiſt* ſaith to God, *Thou rendereſt to every man according to his workes.* By this ſupplement no merit, but the kind or quality, and meaſure or quantity of reward is inten-

In bonum omnium quæ feci.

אתנח *Diſtinguit mediam ſententiam, & reſpondet colon.*

Secundum omnia.

Pſ.62.12. כְּמַעֲשֵׂהוּ

intended. In regard of the *kinde*, *whatsoever a man ſoweth, that ſhall he alſo reape.* He that ſoweth wheat ſhall reape wheat: he that ſoweth tares ſhall reape tares: *He that ſoweth to his fleſh, ſhall of the fleſh reape corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reape life everlaſting.* In regard of the meaſure, *He which ſoweth bountifully ſhall reap bountifully.* Gal. 6. 7, 8. 2 Cor. 9. 6.

Therefore he adds the next generall particle *All*, for All compriſeth many things under it, and excludeth not any at all. כּ֫וֹל

That which he pleads of his owne doing in this phraſe (*that I have done*) is not to be taken in reference to his owne ability in and of himſelf: but to the manifeſtation of the power of Gods Spirit in him, which God himſelfe thus expreſſeth, *Not by might nor by power, but by my ſpirit*, and Saint *Paul* thus, *I have laboured more abundantly then they all: yet not I, but the grace of God which was with me.* אֲשֶׁר־עָשִׂיתִי Zach. 4. 6. 1 Cor 15. 10.

For further amplification of what he did, he adds the perſons in whoſe behalfe he did all that he did, *for this people.* He meanes hereby the *Iewes*, among whom he then was, and thereupon as pointing at them, he uſeth a double demonſtrative particle, as if to the full it had bin thus expreſſed, *for this people*, even *this.* Well might he ſet this emphaſis upon that people, becauſe at that time they were the only Church of God, a peculiar treaſure unto him above all people. עַל־הָעָם הַזֶּה Exod. 19. 5.

Thus have you the plaine *meaning* of the Text.

The ſumme of all in two words is,

Saints Support.

Which is in one word *GOD.*

This *Support of Saints* is ſet downe in forme of a Petition.

Therein is expreſſed,

1. The *Perſon* petitioned.
2. The *Point* prayed.

The *Perſon* is ſet out,

1. By his generall title, *GOD.*
2. By his ſpeciall relation, *MY.*

In the *Point* prayed for, ye may obſerve,

1. The *Kinde* }
2. The *End* } of it.

The *Kinde* points at,

1. An *Act* deſired of God, *THINK VPON.*
2. The ſpeciall *Object* thereof, *ME.*

The *End* is,

1. Generally propounded, *FOR GOOD.*
2. Particularly amplified.

In the amplification are diſtinctly ſet downe.

1. The *Ground*, *THAT I HAVE DONE.*
2. The *Rule*, *ACCORDING TO.*
3. The *Extent*, *ALL.*
4. The *Reſtraint* or *Limitation*, *FOR THIS PEOPLE.*

Thinke upon me, my God, for good, according to *all that I have done for this People.*

The Obſervations hence ariſing are theſe.

I. *GOD is the Support of Saints.* This Saint by directing this his Petition to God, gives inſtance hereof.

II. *The LORD is a peculiar GOD to a Belee-*

ver.

ver. This appropriating particle, MY, being uttered by a beleever in reference to God, evinceth as much.

III. *GOD hath Remembrancers.* He that said to God, *thinke upon* or *remember*, was such an one.

IV. *GODS mind is soonest drawne to his owne.* He that could say, *my God*, was one of Gods owne and thereupon was perswaded to say to his God, *thinke upon ME*, in confidence that God would soon so doe.

V. *Prayer may be made for ones owne good.* This phrase *for good*, intends as much.

VI. *Workes may be pleaded before GOD.* So doth he that in his prayer to God thus pleads, *that I have done.*

VII. *Mans workes are the rule of Gods reward.* This is implied by the word fitly supplyed, *according.*

VIII. *Every thing well done shall be rewarded.* This generall particle *All*, extends to every good work, and intends such an extent of reward.

IX. *Good done to GODS people is most acceptable.* Thus much is manifested, as by the expression of *this people*, so by the emphasis added thereto, *this people*, even *this.*

These are the principall intendments of this Text.

That ye may the better discerne the true and just ground of all these points, and especially of this Patriots confidence, whereby he was emboldened to put his God in mind, to *thinke on him for good according to all that he had done for his people.* I sup-

poſe it will not be impertinent, nor yet unprofitable to give you a briefe view of ſuch particular acts done by him, as are in this booke diſtinctly ſpecified from the beginning to my Text. Hereby yee may have a pertinent patterne for Juſtification of what ye have done, and direction for what remains yet to be done: and withall ye may ſee in what courſes and cauſes yee may with confidence depend on your God and ſay, *Thinke on us our God for good*, according *to all that we have done for this people.*

1. The firſt particular noted of him is an inquiſitive diſpoſition after the State of the Church, how it fared with her. So ſoone as he heard that *Hanani* and others were come from *Iudah*, he *asked them concerning the Iewes, and concerning* Jeruſalem. He himſelfe was in a ſafe and ſecure place: He had the favour of the greateſt Monarch then on Earth: yet he thought not that enough: hee muſt know how the Church doth. By this enquiry he came to know what otherwiſe, it may be, he ſhould never have knowne: and then the Church might have wanted all that good which he did for it. What eye ſees not or eare heares not, heart rues not. Naturall men are in a moſt woefull plight: But becauſe they know nothing of it, they are no whit mooved with it, nor care to ſeeke any redreſſe for it. Many doe nothing for the Church, becauſe they know nothing of the Church. Be we therefore inquiſitive after it.

Neh. 1. 2.

Ignoti nulla cupido.

2. That which he heard of the Churches diſtreſſe

treſſe wrought much compaſſion in him: For he *ſate down and wept, and mourned certain dayes.* By this ſympathy he ſhewes himſelf a true member of the Church. *If one member ſuffer, all the members ſuffer with it.* This cannot but beſeem the beſt. For of God himſelf it is thus ſaid, *His ſoul was grieved for the affliction of Iſrael.* In ſuch caſes *his bowells* are ſaid to *ſound: and his heart* to be *turned within him.* Art thou Lord ſo affected, and afflicted at our miſery, and we no whit moved with our own or others diſtreſſes? *Woe,* ſaith the Prophet, *woe to them that are at eaſe,* &c. *that ſtretch themſelvs upon their couches, and eate the Lambs out of the flock: that chant to the ſound of the violl: that drink wine in bowles, and annoint themſelvs with the chief ointments: but they are not grieved for the affliction of* Joſeph. What good can be expected from ſuch ſenceleſſe diſpoſitions? That compaſſion which was wrought in this Patriot, ſet him on work, to do all that good which he did for the Church. *Let this mind be in you, which was alſo in him.*

Neh. 1. 4.

1 Cor. 12. 26.

Iud. 10. 16. Iſa. 63. 15. Hoſ. 11. 8.

Amo. 6. 1, &c.

3. Before he attempts any thing, he goes to God. Firſt to God, then to the King. *I prayed,* ſaith he, *before the God of Heaven.* This made all that he did ſo ſucceſſefull as it was. *Saul,* though an hypocrite, could make this apology for his overhaſty ſacrifice, *The* Philiſtines *will come down now upon me to* Gilgal, *and I have not made ſupplication to my God.* The very Heathen did uſe to begin all with their God. Should not we Chriſtians ſo doe with our God? I am confident ye ſo doe: and thereupon with confidence I may ſay, Go on, and proſper.

Neh. 1. 4.

1 Sam. 13. 12.

A Iove principium.

4. He

4. He added one kind of prayer to another: to his daily, ordinary prayers, he added extraordinary. The phraſe of praying *day and night*, implies his conſtant morning and evening prayer, wherein he was ever mindfull of the children of *Iſrael*. His *faſting* was an evidence of extraordinary prayer. This particle, *now*, or *this day*, prefixed before *day and night*, ſheweth that in this day of extraordinary prayer helped by faſting, he omitted not his ordinary morning and evening devotion. Thus much was prefigured in the Law. For every day one Lamb was to be offered *in the morning*, and another *at even*: on their feaſt dayes they had other ſolemn ſacrifices enjoyned, yet ſo as with thoſe extraordinary ſacrifices they joyned their daily morning and evening burnt offering. In the 28. and 29. Chapters of *Numbers*, where thoſe extraordinary ſacrifices on their ſeverall dayes are expreſly ſet down, this proviſo (*beſide the continuall burnt offering*) is fifteen times repeated. Ordinary and extraordinary prayer joyned together, will adde life and power each to other. Ordinary morning prayer may prove to be a good preparation to the extraordinary ordinance: and the evening ordinary prayer a means of calling our failings in the extraordinary to mind, of craving and obtaining pardon for the ſame, and procuring a bleſſing in all. As for extraordinary prayer quickned with faſting, it was never performed (if at leaſt it were rightly performed) without ſome more then ordinary bleſſing. That Devell, which cannot otherwiſe be caſt out, may be *caſt out by prayer and faſting*. *What therefore*

Neh. 1 6.

.....4.
הַיּוֹם
יוֹמָם
וְלַיְלָה

Ex. 29 38,39. Num. 28 3, &c.

Numb. 28. 10, 15, 23, 24, 31. & 29. 6, 11, 16, 19, 22, 25, 28, 31, 34, 38.

Mat. 17. 21.

God

God hath joyned together, let no man put asunder.

I might here distinctly set out the particular branches of his powerfull prayer, as,

1. His solemn preamble, whereby he sheweth how his mind was so fixed on Gods greatnesse and goodnesse as it had wrought a mixture of feare and faith. Neh. 1. 5.

2. His humble confession of sinne: of his own sins, of the sins of his fathers house, yea and of the whole house of *Israel*. This, penitently done, is the ready way for obtaining mercy and pardon. ---6. Ps 32. 5. Pro. 28. 13. 1 Ioh. 1. 9.

3. His pressing Gods own promise, whereby he testifieth on what ground his faith was founded. Neh. 1. 8, 9.

4. His pleading that speciall relation which was betwixt God and them for whom he prayed, thus, *These are thy servants, and thy people*. By this he gives proof that the mark he aimes at is Gods glory. ---10.

5. His putting God in mind of his former dealing with them, thus, *whom thou hast redeemed*, &c. This shews, that by God himself, and his former dealing with them, he is put on to commend their cause to him.

6. His quickning of his own spirit, by his earnest, ardent expression of his mind. ---11.

But it being my purpose only to cull out such distinct acts of his as moved him to put God in mind of him for good, it might hinder my purpose to insist on every particular circumstance in those severall acts, that are recorded of him.

I return therfore to my principall purpose.

5. His heart was ready on the sudden to be raised to God. For when the King gave him occasion

Neh. 2. 4. to make his mind knowne to him, he inſtantly *prayed to the God of Heaven*: Not by turning aſide and uttering any words to God, but by lifting up his heart to God. This is called an ejaculation of the ſpirit: when the ſpirit within a man caſteth up a ſudden deſire to God. This ſudden deſire might be, that God would direct him in ordering his deſire to the King, and that God would encline the Kings heart to grant his deſire. So much was before thus expreſſed, *Grant me mercy in the ſight of this man*, meaning the King. This may be as fervent and prevalent, as a ſolemne prayer uttered with the mouth, witneſſe that ejaculation of *Moſes* ſpirit, when he was in the middeſt of the people, and encouraging them againſt *Pharaohs* furious hoſte that hotly purſued them: He then uttered no words of prayer, yet of that ejaculation, or inward deſire, Exod. 14. 15. ſaith God, *why crieſt thou unto me?* which phraſe implyeth great fervency. This frequently and heartily uſed argueth an heavenly mind, and holy familiarity with God. This is one way whereby we may pray *alway, continually*, even by the readineſſe of the heart to pray at all times, in all places, on all occaſions, when we are alone, or in company, in conference, reading, ſtudying, working, or doing any other lawfull thing. Thus may I now in preaching, pray: thus may you even now in hearing, pray. Aſſuredly, if we were well diſpoſed hereunto, we might have much better ſucceſſe in many things we doe, then we have. What good ſucceſſe had this Patriot hereupon? God mooved Neh. 2. 8. the King to grant whatſoever he deſired. In ſending

ding, in delivering Petitions to the King on earth, *Pray to the GOD of Heaven*, as *Nehemiah* did.

6. Together with all sorts of prayer to God, he useth humane helps. He gratefully acknowledgeth the Kings former *favour*: He humbly supplicateth *leave* to goe to *Iudah*: he desireth a safe convoy: he craveth the Kings *Letters* patent for all usefull and needfull Timber out of his Forrests. All these were lawfull meanes: and such meanes are the hand of Gods providence, whereby hee bringeth matters to passe. It is true indeed, that *man liveth not by bread alone*: meanes *alone* without Gods blessing doe no good. *Asaes* fault consisted not simply in this, that in his disease he sought to the *Physitians*, but in this, that *he sought not to the Lord*. A *woe* is denounced against those *that take counsell, but not of the Lord, and that cover with a covering, but not of his Spirit*. But true also it is, that where meanes are meet to be used, God will not bring matters to passe without meanes. In the great danger wherein *Paul*, and all in the Ship with him were, God promised that there should be no *losse of any mans life among them*: yet *when the Ship-men* (who are an especiall meanes of helpe in feare of wreck) *were about to fly out of the Ship*, Paul *said, except these abide in the Ship, ye cannot be saved*. It will therefore be our wisdome to observe in the matters that we enterprize, what lawfull meanes may be helpefull thereto, and with prayer to use the same. By using meanes without prayer we presume: by praying without the use of means we tempt God.

Neh. 2. 5.
—7.
—8.
Deut. 8. 3.
2 Chr. 16. 12.
Isa. 30. 1.
—31. 1.

7. He goes himſelf to the place where he intended to doe good. *I came to Ieruſalem*, ſaith he. The deſire that he had to have the worke throughly don, moved him to goe himſelfe about it, and not to put it off to others. If men of place and power, who wiſh well to Church and State, were ſo minded, there would not be ſo many miſcarriages in weighty matters, as oft fal out. The *Shunamite* would not leave the Prophet, till he himſelfe went to her childe. His ſervant went with his ſtaffe, but effected nothing; When he himſelfe came, the deed was ſoone done. A difference betwixt a Gentleman that holdeth his land in his owne hands, and ſcarſe raiſeth up ſo much as the ordinary rent amounts to, and the Farmer, who beſide the rent, raiſeth up a good livelihood, herein lyeth; That the Gentleman lying in bed, or following his pleaſures, ſaith to his ſervants, *Goe Sirs*, intending that they ſhould goe about his worke: But the Farmer ſaith, *Gaw Sirs*, that is, *Goe we*, together, or goe with me. This Proverbe, *the eye of the Maſter makes the horſe fat*, intendeth as much. This may be a good patterne to you Governours, to us Miniſters, and to all that have the charge of matters of moment.

Neh. 2. 11.

1 King 4 30.

Oculus Domini paſcit equum.

8. He himſelfe taketh an eſpeciall view of the ruines of *Ieruſalem*. *I went out by night*, ſaith he, *and viewed the wals of* Jeruſalem, *which were broken downe*, &c. He had heard thereof before: but now he was an eye-witneſſe; and this increaſed his compaſſion, enflamed his zeale, and ſtirred him up more diligently and throughly to repaire the ruines,

Neh. 2. 13.

ines, and make up the breaches which he had ſeen with his owne eyes. Sight of diſtreſſe is of great force to worke on the affections, and to procure ſuccour. The Samaritan *who came where the wounded man was, and ſaw him, had compaſſion on him,* and ſuccoured him. Doe ye likewiſe what ye can, to take ſpeciall notice of the particular caſes of ſuch as are in diſtreſſe, that nothing beguile you, nothing be concealed from you. Goe to priſons, viſit the ſicke, caſt your eyes on miſerable objects. Luk. 10. 33.

Tu deſcende indagini ſtudio, ne quid ſit quod ſalat, aut lateat. Ambr. de Patriarch. Abr l. 1. c. 6.

9. He puts others in mind of that which he and they ſaw: and ſtirres them up thereby to be aſſiſtant to him, in theſe words, *ye ſee the diſtreſſe that we are in,* &c. *Come, and let us build up the wall,* &c. This he did to ſtirre up ſuch a ſpirit in many others, as he himſelfe had, and to obtaine their help: that ſo the great worke might the better goe on. For *many hands make light worke.* The fruit and benefit hereof is diſtinctly ſet down in the third Chapter. Wherefore thinke it not enough (in great matters, which of and by your ſelves ye cannot to purpoſe accompliſh) think it not enough to doe, even to the uttermoſt what lyes in your owne power: ſtir up others to be aiding and aſſiſting to you. This juſtifies your Proteſtation, your Subſidies, Pole-money, Land-rate, Loanes, and other meanes uſed for aſſiſtance from others in the weighty works you have in hand. Neh. 2. 17.

Multorum manibus grande levatur onus.

10. He manifeſteth invincible courage againſt ſuch adverſaries as ſought to blaſt all his good intents and endeavours. *When* Sanballat *and others laughed them to ſcorne, and deſpiſed them, he with a* confident ſpirit *ſaid, The God of Heaven he will pro-* Neh. 2. 19. 20.

ſper us; Therefore we his ſervants will ariſe and build. Behold his courage, behold the ground thereof. *We will ariſe and build.* O undaunted Spirit! *God will proſper us*: a ſure and ſafe ground. If in any thing ye imitate this Patriot, herein imitate him. Be not
1 Cor. 16. 9. diſcouraged by adverſaries. *where God openeth a great and effectuall doore to his ſervants, there will be*
Phil. 1. 28. *many adverſaries*: But *in nothing be terrified by them*: and that ye may in nothing be terrified by them, ſo place your confidence on God, as ye may in faith ſay, *The God of Heaven he will proſper us.*

The third Chapter diſtinctly deſcribeth the aſſiſtance that was afforded by others in fencing the City, and is an expreſſe demonſtration of the benefit of helpers, ſet downe in the ninth branch. I therefore paſſe over this Chapter, that I may haſten to my Text.

11. In an holy zeale, and juſt indignation, he imprecates vengeance againſt proud, ſcornfull, implacable enemies of Gods Church, in this manner,
Neh. 4. 4 *Turne their reproach upon their owne head, and give them for a prey in the land of their captivity, and cover not their iniquity*, &c. I muſt confeſſe that the imprecations of holy men recorded in ſacred Scripture, are ſharp, two edged tooles: not for every ones handling. When Chriſts Diſciples would have
Luk. 9. 54, 55. *commanded fire* (as *Eliah* did) *to come downe from Heaven to conſume the* Samaritans, *he rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of.* Particular imprecations againſt particular perſons are not for every ſpirit; but for ſuch extraordinary ſpirits, as Prophets and Apoſtles had: Yet thus farre

farre may every faithfull ſpirit teſtifie his holy zeal in this very kind of imprecation, by an indefinite extending it againſt ſuch as are indeed miſchievous and irreconcileable enemies of the Church. But becauſe *Saul* may prove a *Paul*, and a *perſecutor* may prove a *preacher* of the Goſpell, we may not imprecate againſt any particular perſons, yet againſt their miſchievous practiſes we may.

12. Them whom he incited to aſſiſt him, he encouraged, and that by the ſame ground of encouragement whereby he himſelfe was encouraged. He was encouraged by his confidence on God; and thus he encourageth others, *Be not ye afraid of them, remember the Lord, who is great and terrible.* To ſuch a purpoſe tends this of the Apoſtle, *God comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelves are comforted of God.* Ye that are ſtrong, doe what ye can to ſtrengthen others: Ye whoſe ſpirits are lofty and ſteddy, lift up and hold up the ſpirits of others: put courage into others, ye that are men of courage. This was Chriſts advice to *Peter, When thou art converted, ſtrengthen thy brethren*, &c.

Neh. 2. 20. ——4. 14. 2 Cor. 1. 4. Luk. 22. 32.

13. In an extraordinary caſe he uſeth extraordinary diligence and vigilancy. The manifold miſchievous plots of their adverſaries ſhewed their danger to be more then ordinary. In this caſe, *he ſet a watch againſt them day and night: One halfe of his ſervants wrought in the worke, the other halfe held offenſive and defenſive weapons. Every workeman wrought with one hand, and with another held a weapon, they*

Neh. 4. 8, 11, 12. Ver. 9, 16, 17, 20, 21, 23.

they had a trumpet to draw them all to the place of danger; they daily watched from the riſing of the Morning till the Starres appeared: none of them put off their cloathes, ſaving that every one put them off for waſhing. Is not now the more then ordinary paines, watching, looſing meales meat, defenſive proviſion, and diligence uſed by our Parliament, is it not every way warrantable and commendable? Have we any cauſe to complaine thereof? Have we not juſt cauſe to bleſſe God therefore?

14. He redreſſes home-grievances. He thought it not enough to ſecure the City from publike enemies, unleſſe alſo he eaſed the common people from the oppreſſion of their Governours. For *there was a great cry of the people and of their wives, againſt their brethren the Iewes*, who were Governours, and had power over them. The particulars of their complaints are expreſly related. This good Patriot heares them all, is much offended at the wrong-doers, adviſeth about redreſſe, and ſo orders the matter, that for the wrong done, reſtitution and ſatisfaction is made; and for the future, order is taken that there be no more ſuch grievances.

Neh. 5. 1, &c.

....6, &c.

Ye that juſtly have obtained the name of *good Patriots*, and have begun to redreſſe many grievances, goe on in that good worke, till through Gods bleſſing and your endeavours it be brought to ſome good perfection, as *Nehemiah's* was. Heare complaints, receive Petitions, examine Accuſations, puniſh Delinquents, cauſe reſtitution of that which is uniuſtly taken away, and ſatisfaction for that which is wrongfully done, to be made.

Ye

Ye are now the great Judges of this land: and of old it was ſaid, that the Altar and Iudge are as one, in that ſuch as are wronged fly to the one and the other for ſuccor. Such was *Iobs* practiſe. *I delivered*, ſaith he, *the poore that cryed, and the fatherleſſe, and him that had none to help him.* Remembrance hereof much comforted him againſt his friends unjuſt calumnies in the depth of his great miſeries. *Iudex & Ara idem: pariter enim ad utrũq; confugiunt quũ iniuria afficiũtur. Architæ dict.* Iob 29.12.

15. He relieved ſuch as were in diſtreſſe. It was not a pharaſaicall brag, but a knowne truth, which he thus profeſſeth of himſelfe, *We after our ability have redeemed our brethren*, &c. To him it ſeemed not ſufficient to redreſſe the wrongs which others had done, and to take off the heavy burdens which others had laid upon the backs of their poore brethren (which was a great privitive good) unleſſe alſo poſitively be relieved with money, corne, and other neceſſaries, and that *gratis*, ſuch as were in need. Neh. 5.8.

Hereby we ſee how farre our works of mercy ought to extend. This to the life is thus exemplified by a Prophet, in the name of the Lord: *Is not this the Faſt that I have choſen, to looſe the bands of wickedneſſe, to undoe the heavy burdens, and to let the oppreſſed goe free, and that ye breake every yoake?* (Though this be moſt properly meant of redreſſing ſuch wrongs, as men themſelves doe, yet may it alſo be extended to redreſſing the wrongs which others do; but for the point which we have in hand, marke what followes) *Is it not to breake thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe*, &c. This is the extent of charity. Iſa. 58.6,7.

16. He brought them to a ſolemne covenant and oath to binde them to that good order that he had made, leſt they ſhould ſtart from it. It is thus expreſſed, *I tooke an oath of them that they ſhould doe according to their promiſe.* (Their promiſe was this, *We will reſtore them, and will require nothing of them: ſo will we doe as thou ſayeſt.*) Yea he made a terrible imprecation againſt every one that performed not this promiſe. He feared leaſt in his abſence, when he ſhould in the time limited returne to the King, they would returne to their former exactions and oppreſſions. Therefore he would hereby reſtraine them. A pious and prudent courſe. The like courſe we read to be taken by *Aſa*, who bound his people by *Covenant* and *Oath* to remaine faithfull with the Lord.

Neh. 5 12.

2 Chr. 15 12. &c.

This is the rather to be noted for juſtification and commendation of the courſe which both Houſes of Parliament have taken, about bringing moſt of this Land into a ſolemne Covenant. The Lord make men faithfull in keeping it, and give a happy iſſue thereto.

17. For the peoples good in their neceſſity he remitted of his own right. For he was by the King *appointed a Governour*; and Governours had allowances due to them, which former Governours had taken: By reaſon hereof they were *chargeable to the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver* (that is, five pounds ſterling; for a ſhekell is halfe an ounce, which makes two ſhillings ſixe pence: They exacted the foreſaid *bread and wine*, that is, all manner of proviſion; (* beſide

Neh 5.14,15. *Siclus S Scriptune pöderabat ſtateremunum, ſeu ſemiuncian ſhind.*

(* beſide the *forty ſhekels*, which was their ſet allowance) *But*, ſaith he, *from the time that I was appointed to be their Governeur, I and my brethren have not eaten the bread of the Governour.* He renders this reaſon hereof, *becauſe of the feare of God.*

אחר כסף שקלים

Poſt argenti ſiclos, poſt quam accepiſſent ab eis 40 ſiclos argenti, olim conſtitutos ducibus pro victu ſuo. Vatabl. Summum ius ſumma iniuria. Ci. Offic. l. 1 & Orat. pro Mur.

They therefore that feare the Lord will be like minded: they will not over-ſtrictly ſtand upon their right, eſpecially in times of neceſſity, and caſes of extremity. Over-ſtrict ſtanding upon right may prove a great oppreſſion.

18. He, though a Governour, did beare a part in that which he required others to doe. *I alſo*, ſaith he, *continued in the worke of the wall: neither bought we any Land: and all my ſervants were gathered thither unto the worke.* He had done much for them through the Kings favour to him, and through that power and authority which the King had given him: For he obtained for them as much timber as was needfull out of the Kings Forreſt: He drew on others that were able to help on the building of the wals: He made ſpeciall proviſion for their ſecurity againſt their adverſaries: He did many other good turnes for them; yet ſo long as there remained any thing which might further be done by him or his, all that he had done, though it were much, ſeemed to him too little.

Neh 5.16.

Neh 2.8.

A worthy patterne this is to ſuch as have done much good, to obſerve whether yet there be any thing wherein they may doe more good, *Let us not be weary in well-doing.*

Gal. 6.9.

19. He was *given to Hoſpitality*, and *uſed it without grudging.* For *there were at his Table one hun-*

Rom 12.13. 1 Pet. 4.9. Neh. 5.17.

dred and fifty of the Jewes *and Rulers, beſides thoſe that came unto them from among the Heathen.* So as he entertained all of all ſorts: ſuch as had their habitations thereabouts, and ſuch as were ſtrangers and came out of other countries. Thus he made his entertainment not onely a worke of *courteſie* in affording it to Neighbours and Rulers, who might have provided for themſelves: but alſo of *charity* in extending it to ſtrangers. How bountifull he was therein is made evident by the daily proviſion prepared for thoſe purpoſes, as *one Oxe, ſix choice Sheepe: alſo Foules once in ten daies, and ſtore of all ſorts of wine.* Hoſpitality to ſtrangers as well as others, is ſo acceptable to God, as he ſent *Angels* with bleſſed tydings to be gueſts to ſuch perſons: and Chriſt reckons up this worke of charity in ſpeciall and by name among thoſe which he doth moſt abundantly recompence.

Heb.13.2.

Gen.18.1,&c. ——19.1.&c. Heb.13.2. Mat.25.34,35.

I will conclude this particular with that exhortation which Chriſt gave upon anothers act of Hoſpitality, *Goe and doe likewiſe.*

Luk.10.37.

20. Whatſoever hee did, hee did in reſpect to God. Hee expected no reward from man: nor did he propound any bie-ends to himſelfe: nor did any thing on bie-reſpects. My Text gives a plain demonſtration hereof. For therby we ſee that his mind was fixed on his God. On God he cals to think upon him, from God he expects his reward for all that he had done. How many *Nehemiahs*, how many good and zealous Patriots would this and other Kingdomes have, if we had many men of place and parts ſo minded? Every one that minds God

in

in every good thing that he doth, and expects his reward from him, in ſuch a way, after ſuch a manner as *Nehemiah* did, may with like confidence ſay to God, *Thinke on me my GOD for good*, according *to all that I have done for this people.*

By this recollection of the principall acts of this Patriot, you ſee what remarkable matters he did: what difficulties and dangers hee paſſed thorow, what encouraged and emboldned him to ſtand againſt ſo many, mighty, malignant adverſaries as he met withall, and what was the happy iſſue of all. Hereby alſo you may further ſee what becomes worthy Patriots to doe: what dangers and difficulties they may meet withall: (for what excellent worke is not environed with many difficulties, yea and dangers too?) with what courage and conſtancy they ought to ſtand againſt malignant parties: on whom they may ſecurely place their confidence: and on what ground any one may ſay, *Thinke on me, my GOD, for good*, according *to all that I have done for this people.*

χαλεπὰ τὰ καλὰ. Μαχὴς γὰρ ἀγαθὸς ὅτι μοῦνον ἀρίστην (virtutem intelligit) καὶ ἰθυντὴν, &c. *Heſiod.*

Thus have I brought you againe to my Text: which (as you heard before) affords many conſiderable Obſervations. So much time hath bin ſpent in ſetting out the patterne of a worthy Patriot, as there can be no expectation of handling all the nine Doctrines collected out of this Text. The firſt is the chiefeſt of all and comprizeth the pith of all the reſt within it. May I have liberty and ability to touch upon it, I will give place to my reverend Brother, that with greater ſtrength may hold out the ſolemnization of this daies humiliation.

The first Observation is this,

God is the Support of Saints.

1. He is a *Support*, because he is *God*.

2. *He* is so to *Saints*, because he is a *peculiar God* to them.

3. *Saints* know it to be so, in that they are *Gods Remembrancers*, and call upon him to *thinke* upon them.

4. *Saints* with more confidence rest on God for Support, because his mind is soonest drawne to them: whereupon every *Saint* saith to God, *thinke upon me.*

5. Their expectation of *good* from God further shewes, that they take him for their Support.

6. Their pleading of their workes before God, gives further proofe to the point.

7. The rather in that their works are the rule *according* to which God rewards them.

8. And in that he rewardeth *every* good worke of theirs.

9. And finally, in that God hath most and best respect to that which is done to *his people.*

Thus you see how the eight subsequent Doctrins have an eye to the first: so as I had cause to say, that the first comprises the pith of all the rest within it. I come now directly and distinctly to handle it by it self. It is this,

God is the Support of Saints.

Many, many Epithites attributed to him in sacred Scripture, are as so many proofs of the point: such as these, [a] *Refuge*, [b] *House of defence*, [*] *Shelter*,

[a] Psl. 14 6.
[b] —91. 2.
[*] —61 3.

[c] For-

c Fortreſſe, high Tower, Buckler, Rocke, d Hiding place, e Saviour, Redeemer, f Deliverer, & Helper, h Rewarder, yea i Salvation, k Redemption, l Help, m Exceeding great Reward. Theſe latter Epithites being in the abſtract (whereby is ſhewed that all Salvation, Redemption, Helpe and Reward ariſe only and wholy from him) add much Emphaſis to the point.

c Pſ 18.2.
d —.119 114.
e Iſa 49.26.
f Pſ 40.17.
g —.54.4.
h Heb. 11.6.
i Pſ 27.1.
k 1 Cor. 1. 30.
l Pſ 115.9.
m Gen. 15.1.

There are two eſpeciall grounds thereof.

1. Saints taking God to be their Support.

2. Gods undertaking to bee to his Saints, what they take him to be.

To him on all occaſions they have recourſe for Support: and He anſwerably ſupporteth them that have recourſe to him. He never faileth them that ſeek him.

Three things move Saints to take God for their Support.

1. The many enemies and dangers whereunto they are here ſubject. This world is a wildernesſe of wild and ravenous Beaſts. All ſorts of wicked men are thoſe wild and ravenous Beaſts: they are as Lyons, Tigers, Bears, Wolves, and ſuch like. Saints are as Sheepe and Lambes. In alluſion hereunto ſaith Chriſt, *Behold I ſend you forth as Sheepe in the midſt of Wolves.* This their condition in this world makes them ſeeke for a Support.

Matth. 10. 16.

2. Their owne manifold infirmities by reaſon of the fleſh which they carry about them. They are (to uſe the woman of *Tekoahs* phraſe) *as water ſpilt upon the ground, which cannot be gathered up again:* or to uſe a more pertinent compariſon, They are as

2 Sam. 14. 14.

a

a Vine full of moſt ſweet and uſefull fruit, yet ſo weake, as it cannot ſtand of it ſelf, without a frame, or ſome other ſupport to beare it up. The weakeneſſe of Saints makes them ſeek for a ſtrong ſupport which they know God to be.

Ezek.29.6,7. 3. The impotency and diſability of any creature to helpe and ſupport them. All creatures are as reeds, weake, brickle, full of teeth: if they be leaned upon they will ſoone breake and teare the fleſh of ſuch as leane upon them. So as it is not onely unuſefull and in vaine, but alſo dangerous and damageable to reſt on meere creatures for a ſupport.

More then three things move God to be for his Saints, what they take him to be: as

1. That ancient love which of his owne good-will he did beare to them before they were, yea before the worlds were. This doth the Apoſtle lay downe as the ground of all thoſe ſpirituall bleſſings wherewith God bleſſeth us, Eph.1.3,4,5,6. This he makes the ground of Gods *quickning us together with Chriſt, and of his raiſing us up together, and making us ſit together in heavenly places in Chriſt Ieſus.*

Eph.2.4,5,6.

1 Cor 6.20
1 Pet.1.19.
Heb.9.12. 2. That price which the Sonne of God hath paid for them, which was his own *precious blood.* Hereby *he obtained eternall redemption for them.*

Rom.8 34.
Heb 7.25. 3. That continuall *interceſſion* which he maketh for them at the right hand of his Father. Hereby hee procureth continuance of Gods favour to them.

Eph 1 13.
—4 30. 4. That ſtamp or impreſſion of Gods image, which the Holy Ghoſt hath ſet in them, and wher-

by

by they are *ſealed unto the day of Redemption*: Hereby God knoweth them to be his.

5. The many promiſes which God hath made to them of caring and providing for them, and of protecting them from all dangers and evils, and *faithfull is he who hath promiſed.* Heb. 10.23.

6. Their faith in reſting upon thoſe promiſes. This makes them put God in mind thereof, as *He* did, who thus ſaid, *Remember thy word* (meaning his word of promiſe) *upon which thou haſt cauſed me to hope.* Pſ. 119.49.

1 Information in the wiſdom of Saints who take God for their ſupport. Eph. 1.7,8.

This Act of Saints in taking God for their ſupport is an evidence of that *wiſedome and prudence wherein God, according to the riches of his grace, hath abounded towards them.* For ſuch as are not able to ſtand of themſelves, to ſeeke a Support, and ſuch an one as of it ſelfe can ſufficiently ſupport them, ſo as they need ſeeke to no others, is queſtionleſſe an eſpeciall part of prudence. But ſuch a ſupport the Lord is. For

1. *The eyes of the Lord runne to and fro throughout the whole Earth to ſhew himſelfe ſtrong in the behalfe of them, whoſe heart is perfect towards him*: ſo as he is not, he cannot be ignorant of the needs or diſtreſſes of any of his Saints. *I have ſurely ſeen the affliction of my People*, ſaith the Lord. 2 Chr. 16.9. Exod. 3.7.

2. As *the eyes of the Lord are over the righteous, ſo his eares are open to their prayers.* What cry ſoever they make to him in their diſtreſſe for ſuccour and ſupport, he heareth. 1 Pet. 3.12.

3. He is ready and forward to doe what he ſeeth to be needfull and uſefull for them, *I know their*

ſorrowes, and I am come downe to deliver them, ſaith the Lord to his people that were in diſtreſſe. Many promiſes hath he made for granting their deſires. The more to ſet out Gods forwardneſſe in granting his Saints deſires, an *Angell* ſent from God to *Daniel* while he was praying; thus ſaith, *At the beginning of thy ſupplication the Commandement came forth,* &c. and the Lord himſelfe, thus, *before they call I will anſwer, and whiles they are yet ſpeaking I will heare.*

Pſal. 50. 15.
Dan. 9. 23.
Iſa. 65. 24.

4. He is full of compaſſion: in ſo much as *his bowels are troubled* for his children when they are in any diſtreſſe: thereupon he maketh this inference, *I will ſurely have mercy upon them.* Nothing ſooner moves any to ſuccour and ſupport, then compaſſion. It is oft noted to be the cauſe of that ready ſuccour which Chriſt in the daies of his fleſh afforded to all that came to him, that he *had compaſſion on them,* and was *moved* therewith.

Pſal. 86. 15.
Ier. 31. 20.
Mat. 14. 14.
—15 30.
Mark. 1. 41.

5. Hee is able to ſupport his in their greateſt weakneſſes, and to deliver them out of their greateſt diſtreſſe. *Behold* (ſaith the Lord) *I am the Lord the God of all fleſh, Is there any thing too hard for me? The things which are impoſſible with men are poſſible with God.*

Eph. 3. 7. 13.
Ier. 32. 27.
Luk. 18. 27.

6. As God *is mighty in ſtrength,* ſo in *wiſdome, His underſtanding is infinite.* He beſt knoweth when to ſupport his and how: yea and how long to continue his ſupport to them. If at any time he ſeeme to leave them to themſelves, he doth it purpoſely, prudently, for good ends to good uſes. And even then when he ſuffers them to lye under affliction, he

Iob 36. 5.
Pſal 147. 5.

ſo

ſo wiſely ſupporteth them, as they are enabled to endure it, and are not overburdened: Witneſſe he that ſaid, *We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpaire; perſecuted, but not forſaken; caſt downe, but not deſtroyed*: Yea through his wiſedome (*as at firſt he commanded the light to ſhine out of darkeneſſe*, ſo) he bringeth much good to Saints out of their troubles. *For we know that all things worke together for good to them that love God.* This by good experience he found to be true in himſelfe, who ſaid, *It is good for me that I have been afflicted.*

2 Cor. 4. 8, 9.

2 Cor. 4. 6.

Pſal. 119. 71.

Theſe conſiderations of the notice that God hath of his peoples ſtate and caſe, of his hearing their prayers, of his forwardneſſe to grant their deſires, of his compaſſion at their diſtreſſe, of his power and ability to help, and of his wiſedome in ordering the ſeaſon and manner of ſuccour: Theſe and other like conſiderations give a cleare and evident demonſtration, that God is a ſafe, ſure, and ſecure ſupport, whereby the wiſedome of Saints is manifeſted in taking him for their ſupport. In this therefore reſpect, as in many others, it may be ſaid of them, *Surely this is a wiſe and underſtanding people.*

Deut. 4. 6.

2 Demonſtration of their folly who take not God for their ſupport.

On the other ſide, it muſt needs be a part of egregious folly and plaine dotage, to confide in, or truſt unto any other ſupport then this God. Yet moſt in the world are ſuch doting fooles: As,

1. *Atheiſts, who ſay in their hearts there is no God.* Surely they who deny him to be, will not reſt on him for ſupport.

Pſal. 14. 1.

2. *Pagans*, who being ignorant of the one onely

true God, place their confidence on ſuch things as never were, never had any true being, but were meere phantaſies and imaginations of mens vaine braine. Such as *Baalim*, *Aſhteroh*, *Dagon*, *Molech*, and ſuch other as are mentioned in ſacred Scripture: And *Iupiter*, *Iuno*, *Apollo*, *Diana*, *Mercury*, *Venus*, and multitudes of the like reckoned up by the heathen. One of their Poets reckoneth up about thirty thouſand of them: Others more.

Heſiod in Θεογον.

Purch. Pilgr. of Aſia, l. 4. c. 1.

3. *Indian Savages*, who make the Devil their ſupport, and adore him, that he may not hurt them and their cattell. A part of their countrey is called *Terra Diaboli*, the *Devils Land*. To retort upon theſe in their owne kinde, Not onely *no hurt*, but *good*, is to bee expected from ſuch as are adored, as it is in my Text, Thinke upon me *for good*.

4. *Papiſts*, who make the innumerable company of Angels, the bleſſed *Virgin Mary*, *Apoſtles*, *Confeſſors*, *Martyrs*, and all that their Popes have canonized: Whereof ſome may be accounted, ſuch as the forementioned Gods of the *Pagans*, meere *phantaſies* and imaginations; and others, without breach of charity, may be judged to be damned wretches in Hell.

5. *Worldlings*, who reſt on mortall men, and earthly meanes, which are all like to the forementioned weake reed full of teeth. The Prophet denounceth a *woe* againſt ſuch.

Iſa. 31. 1.

2 Sam. 16. 22. and 17. 1. &c. 1 Sam. 17. 8. &c. Iſa. 10. 8. &c.

6. *Self-boaſters*, who truſt to themſelves, to their owne parts, or to that command which they have over others: As *Achitophel* who relyed on his own wit; *Goliah* on his owne ſtrength; the *Aſſyrian* on

the

the great command which he had: ſo others to other things; all which turne to their ruine.

Of all theſe, and others like to theſe, I may, concerning the caſe in hand, take up the Prophets patheticall Exclamation, *Be aſtoniſhed, O ye Heavens at this, and be ye horribly afraid, be ye very deſolate, ſaith the Lord: For my people have committed two evils; they have forſaken me the fountaine of living waters, and hewed them out ciſternes, broken ciſternes that can hold no water.* Ier. 2. 12, 13.

As for you that have been ſo farre enlightened as to know God to be the onely ſure and ſafe ſupport, and thereupon have been moved to take him for your ſupport, be now further in the name of this God exhorted, to uſe him as a ſupport. Uſe him as a *Refuge, Shelter, Houſe of Defence, Fortreſſe, high Tower, Buckler, Shield, Rock, Hiding place.* Theſe reſemblances will affoord good help for making a right uſe of the Lord in this very point, as he is a ſupport to his Saints. 3 Exhortation to uſe God as a Support.

1. A *refuge* is a place for ſuch as are in danger to fly unto for ſuccour and ſecurity. Such were the Cities of Refuge among the Jewes. When a man was unjuſtly ſuſpected of wilfull murder, and hotly purſued by the avenger of bloud, he made all the ſpeed he could to the City of Refuge. There was his cauſe rightly judged, there might he be ſecure. Doe you alſo fly to God in all undue ſuſpicions and unjuſt accuſations. In him you may be ſure to have your cauſe righted, and your perſons ſecured.

2. A *Shelter* is for ſuch as in their journey are over-

taken with ſhowres of rain, with haile, ſnow, ſtorm or tempeſt: In ſuch caſes, if a traveller eſpy a ſhelter, he will make haſte to it. God hath undertaken to be
Iſa. 4 6. *a covert from ſtorme and raine.* When the raging raine of oppreſſion, or ſtorme of perſecution, or violent tempeſt of any malignant oppoſition fals upon you, ſhelter your ſelves under the covert of your God.

3. An *Houſe of Defence*, or *Caſtle*, or *Fortreſſe*, or *High Tower*, are all for ſafety againſt armies of enemies that compaſſe us about, and beſiege us, and would utterly deſtroy us, if we had not ſuch a place of ſafety. Now the Lord is indeed an high and ſtrong Tower, an impregnable Caſtle: abide therefore in him, and feare not, though multitudes of enemies doe on every ſide ſet againſt you. They are ſafe whom the Lord doth keep.

4. A *Bucklar* or *Shield* is of ſingular uſe to keep off puſh of pike, ſtroake of ſword, force of dart, arrow or bullet that ſhall be flung, or ſhot againſt us: So faith in God will keep off all aſſaults of Satan,
Eph. 6. 16. even all the *fiery darts of the Devill*; much more the furious, envious, and malicious words and deeds of wicked men.

5. A *Rocke* is a firme and ſure foundation. An edifice that is well erected and ſetled on it, cannot
Mat 7 24. 25. be overthrowne. Though *the raine deſcend and the flouds come, and the wind blow, and beat upon that houſe, yet it fals not, becauſe it is founded on a rock.* For application of this Metaphor, note what Chriſt ſaith of
Mat 16. 18. himſelfe as he is a rocke: *Vpon this rocke will I build my Church, and the gates of hell ſhall not prevaile againſt it.*

Againe,

Againe, a rock being in the Sea remains immoveable: The ſtrongeſt tempeſts and violenteſt waves of the Sea cannot ſhake it, much leſſe overthrow it. If therefore any who have ſuffered ſhipwracke lye floating on the Sea, and eſpye a rocke, they will make to it: ſo in our greateſt troubles, and moſt deſperate dangers, let us get to God the rocke of our ſalvation, and we may be ſure to be ſafe.

6. An *hiding place*, is that wherein many beaſts doe repoſe themſelves on all occaſions: As a Connies burrow, a Foxes hole, a Lyons den: when they are there they thinke themſelves ſafe: There therefore they uſe to ſleep; there they uſe to carry the prey they get, and there to eat it: if they be hunted, or fear any danger, they wil make thither as faſt as they can: If they be hurt or wounded, there they uſe to licke themſelves whole: yea in theſe their hiding places they die for the moſt part, if at leaſt they be not ſurpriſed, and kild when they are out of their den or hiding place. Seeing it pleaſeth the Holy Ghoſt to attribute unto God this reſemblance of ſafety (For the Pſalmiſt ſtileth God his *hiding place:* and the Prophet a *covert*) give me leave in Chriſts phraſe to ſay unto you, *Behold the beaſts of the field:* Behold them in this particular, and uſe God your hiding place, as they uſe their holes and dennes. On all occaſions repoſe your ſelves on him, and reſt ſecure ~~in him when ye ſleep, when ye wake.~~ Have ye good ſucceſſe in your affairs? (as the beaſt thinks he hath when he gets a prey) goe to God to rejoyce in him, and to give the praiſe to him. Doe thy affaires ſucceed ill? even then alſo goe to God, to mourne

Pſal. 119. 114. מַחְתֶּר׳ *Latibulũ meum.* Iſa 4. 6. מִסְתּוֹר *Abſcontio.*

mourne in him, to powre out thy ſoule into his boſome. Art thou hunted or perſecuted? flye to God for ſuccour and protection. Art thou abuſed, wronged, or hurt? To God for redreſſe and right. In peace and trouble, in hope and feare, in ſafety and danger, in all caſes, on all occaſions have recourſe to God, live in God, die in God.

Doe this the rather, becauſe as followeth in the next obſervation.

The Lord is a peculiar God to a beleever.

But my time is ſlipt out, and I find my ſtrength to faile, and you find my voice to fall, willingly therefore I give place to my reverend brother: Only let us firſt call upon God for his bleſſing upon that which hath been delivered, and give him thanks for his gracious aſſiſtance.

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ZIONS DELIVERANCE AND HER FRIENDS DVTY:

OR

The Grounds of Expecting, and Meanes of Procuring *Jeruſalems* Reſtauration.

IN

A SERMON

PREACHED AT A PVBLICKE FAST,

Before the Honourable Houſe of COMMONS.

By WILLIAM SEDGVVICKE, *Miniſter of* FARNHAM *in* ESSEX.

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ZION'S
DELIVERANCE
AND
FRIENDS DUTY:
OR
The Grounds of Expecting,
And Means of Procuring
IN
A SERMON
PREACHED AT A FAST
BEFORE THE HOUSE OF
COMMONS

To the Honourable the House of COMMONS, now Assembled in PARLIAMENT.

THE day of Jacobs trouble *yet continues: Yea, growes more gloomy and darke; clouds of dangers increase, therefore your faith needs all the props, that prayer or Preaching, Pulpit or Presse can afford. If God by this Sermon did any whit kindle your Zeale, I wish you had leasure to read it; it may adde a mite more to* our treasury, *Your faithfulnesse and constancy. In this Wildernesse your Soules should be fed every day with a portion of spirituall Manna,* That you may be strengthened with all might according to his glorious power; And God may be your arme every morning. *What is good, let it dwell with you, and by it you in God: No place so fit for you in these great affaires, and hard difficulties, as* the secret of the most High. *You have beene happy in conceiving just and good proposals, be strong and faithfull in maintaining and producing of them: and be not overborne:* Col. 1. 11. Isa. 33. 2.

Christ dyed under the sentence of a Judge that would have went right if the times had not beene bad, that knew how to propose, but not to prosecute justice; and so left but this to posterity, He would have beene just, but was not. That deserves not the name of a single vertue, that will not indure multiplicity of trials. I know your dangers are great, and your condition as Davids, My Soule is continually in my hand; they have laid a snare for me; Yet erred not I from thy precepts. *Your lives are in your hands; and they are pretious,* A Diadem in the hand of God: *But they are indeed the least of those jewels that you are intrusted with. There is in your hands Gods honour, the Kingdome of Christ, Churches, Nations, which you must defend and maintaine, if you would have God defend You. You are yet possessed of a richer Jewell then life, innocency and integrity; Let nothing purchase it of You, let no power wrest it from You:* Nec Cæsar, nec Populus. *Resolve with* Job, I will not leave mine innocency till I dye. *You are the onely hopefull meanes of our deliverance under heaven, an instrument in the hand of God, in the eye of faith, in the wombe of Prayer, and in the affections of Gods People: my onely advise that I shall be bold to present unto you, is, That You be* Faithfull to the death, *and God will Crowne your labours with a happy successe here, and You with a Crowne of life eternally. Thus advises, prayes, and beleeves he, that if he could be lesse himselfe, would be more*

Psal. 119. 109. 110.

Job 27. 5.

Gods, the Churches, and

Your Servant,

WILLIAM SEDGVVICKE.

A Sermon Preached at a Faſt before the Honourable Houſe of COMMONS.

ISAIAH 62. 7.

And give him no reſt, till he eſtabliſh, and till he make Ieruſalem *a praiſe in the earth.*

THE Prophet in the two former Chapters, foretels the happineſſe, and proſperity of the Church: (a) *Glorious light:* (b) *Seas, floods, droves of Converts,* and thoſe not ſmall, but great ones; (c) *The force of the Gentiles, Kings ſhall come to her light: Holineſſe* (d) *univerſall,* and glorious; (e) *robes of righteouſneſſe,* together with peace, victory over enemies, joy, riches, as you may ſee at large in thoſe two Chapters: So cleare was his faith, and ſo ſtrong his deſires after theſe mercies for *Zion,* that he reſolves upon the meanes of obtaining them, in the firſt verſe of this Chapter:

(a) chap. 60. 1. 2.
(b) ver. 4, 5, 6.
(c) ver. 3. 5.
(d) ver. 21.
(e) chap. 61. 10.

For Zions ſake I will not hold my peace, &c. Never ceaſe Preaching, Praying, never reſt *Untill the righteouſneſſe thereof goe forth as brightneſſe, and the ſalvation therof as a lampe that burneth*: The more he did force *Zion*, the more God let him ſee what he intended to doe for her. In the 2,3,& 4. verſes, his expreſſions are higher; *A Crowne of glory in the hand of the Lord, and a royall Diadem in the hand of thy God, Hephzibah, Beulah, &c.* In the 6. verſe the Prophet produces the meanes to effect this great worke, by way of a promiſe: And to render it the more certaine, he utters it in the perſon of God, *I*; and in the preterperfect tenſe, *I have*; *Set Watchmen*, Princes, and Governours, as well as Prophets and Teachers, it is interpreted of both; *Upon thy walls, O Jeruſalem*, in authority and publique place; *Which ſhall never hold their peace*; conſult, labour, pray, uſe all meanes; *Night nor Day*, conſtantly, in good and bad times. And when this ſhould be, the Prophet cals in the helpe of *All that make mention of the Lord*, all that have any intereſt in God, or that make any profeſſion of his wayes; that they ſhould *not keepe ſilence*, ſhould joyne hearts and hands, doe what they could in their places; and *Give him no reſt, till he eſtabliſh, and make Jeruſalem a praiſe in the earth.* I ſhall open the words firſt.

Give him no reſt, ſeeke him conſtantly, importunately, indeavour it earneſtly: You may read, *ſilence*, or *reſt*.

Iſa. 64.12. *Hab.* 1.13. Firſt, *Silence*, Gods not anſwering our prayers, is in Scripture called *ſilence*, as his anſwering and delive-

delivering is termed *pleading*, or *ſpeaking*; and it notes to us: *Ier.* 50.34. *Pſ.* 74. 22.

Firſt, the eaſineſſe of delivering the Church by Gods mighty hand; he can as eaſily helpe, as we can ſpeake.

Secondly, the Juſtice of God in delivering his people; it is as pleading, ſhewing the right diſcovering the truth.

Thirdly, the naturall and conſtant effect of Prayer; we ſpeake to God by Prayer, he anſwers by ſaving us: our language to him is Prayer, his language to us, is Salvation.

2. But our tranſlation reades it *reſt*; *Give him no reſt*: There is no paſſion in God properly, neither reſt nor motion; but the Scripture holds forth God to us in theſe tropicall expreſſions for our underſtanding. When God doth not preſently ſave his people, he is ſaid to *forget*, and *verſ.* 6. then his people are termed his *remembrancers*: *Pſ.* 44.23. ſometimes he is ſaid to *ſleepe*, and then his people *awaken* him: Sometimes to be ſlow, or delay, and then wee muſt quicken him, *make no tarrying*: *Pſ.* 40 17. Sometimes God ſeemes to loſe his mercy, and then his people muſt finde it for him, *Where is thy* *Iſa.* 63.15. *zeale, and thy ſtrength, and the ſounding of thy bowels?* And here he ſeemes to reſt till he be diſquieted by our prayers; as if he were paſſive to our prayers; as if he could not but helpe when we ſeeke. The reaſon of this expreſſion is to ſhew,

Firſt, the neceſſity of prayer. God will give, *But for all theſe things I will be ſought unto*: God will come, but he will have his peoples prayers

Dan. 10. 12. lead him into the field, *I came for thy Word.*

Secondly, to ſtirre us up to importunity and conſtancy, that although God ſeeme to deny, to be unwilling to helpe, yet we ſhould follow him cloſe, *Give him no reſt.*

Thirdly, to ſhew the certaine power and effect of prayer; it is as certaine, as if God could not withſtand its force: God ſayes to *Moſes, Let me alone, Exod.* 32.10.

Fourthly, to honour this ordinance of Prayer; when God would give us a mercy, he gives it into the hand of prayer, and prayer ſhall ſeeme to doe that which he intends.

Fifthly, it notes the infallibility of the Churches deliverance; as God cannot alwayes reſt, ſo his Church ſhall not alwayes ſuffer: God muſt *ariſe*, and then *his enemies muſt be ſcattered. Pſal.* 68.1.

Till he eſtabliſh, till he make firme. The Prophet ſuppoſes the worke might meete with dangers and oppoſitions; the foundations might be laid, and ſuffer many ſhakings before it could be eſtabliſht, therefore he exhorts them to conſtancy till the worke were eſtabliſht.

And until Jeruſalem.

Some interpret *Jeruſalem* literally. And of thoſe, ſome looke upon the promiſe fulfilled, *viz.* by Chriſts comming in the fleſh; *Jeruſalem* was then a praiſe in the earth, when our Saviour, the Lord of all, was in it. And it cannot be denyed but it was in ſome part fulfilled then: for Chriſt applying part of this Propheſie to himſelfe in his owne times, ſayes, *Luke* 4.21. *This day is this*

Iſa. 61.2.3.

Scripture

Scripture fulfilled in your eares. And ſo in part it was. But the chiefe and maine of this, and the reſt is yet to come, as we ſhall ſee anon. Others underſtand it according to the letter, but as to come, and ſo expect the calling of the Jewes to a happy eſtate in their owne Country, that they ſhall againe inhabit *Jeruſalem*: but this is ſubject to controverſie, and therefore we will wave it; and take it in a ſecond ſenſe, myſtically, *Jeruſalem* for the Church; and this is moſt generall, and warranted by Scripture; in which it is very common to call the Church of the Gentiles *Jeruſalem* and *Zion*. Gal. 4. Heb. 12.

A praiſe in the earth.

The Church is ſo; Firſt, when the deliverance of the Church is eminent and notable, ſuch as *All the ends of the earth doe ſee her ſalvation.* Pſ. 98. 3.

Secondly, when the Church derives her light to the world, and when the Law, the *rod of ſtrength goes out of Zion.* Pſ. 110. 2.

Thirdly, and moſt fully, when through outward proſperity, and inward ſpirituall purity, *Jeruſalem* ſhould be the beauty of the earth, or deſerve the praiſe of the earth; have an eminency of proſperity above all the world.

The generall parts are two:

Firſt, mercies to be obtained; And they are of two ſorts: Firſt, Eſtabliſhing mercies, *till he eſtabliſh.* Secondly, Perfecting mercies, *make Jeruſalem the praiſe of the earth.*

Secondly, the meanes to obtaine theſe mercies; *Give him no reſt.*

We will not trouble you with any ſubdiviſion, but caſt our diſcourſe into theſe three points.

Firſt, the Church in the beginnings of her deliverance is ſubject to dangerous ſhakings, *till he eſtabliſh.*

Secondly, the Church of right is, and in time ſhall be a praiſe in the earth.

Thirdly, every one that makes mention of the Lord, muſt give him no reſt, till this be accompliſhed.

We ſhall handle the firſt briefely, and by way of Preface; the ſecond, as the maine point; and the third, as the application of the ſecond.

The Church in the beginnings of her deliverance, is ſubject to dangerous ſhakings. The Prophet layeth forth the Church to us in ſuch a condition in this place: Here was ſomething done, wals built, and watch-men upon them, Governours, and Prophets, labouring their utmoſt, night and day, in Counſelling, Preaching, Praying, but all they did was in danger, enemies ready to ſurpriſe them and their worke, they could take no reſt night nor day; what they had was imperfect, and that little ready to be loſt, ſo is it often with the Church, it riſes through many enemies, and mighty oppoſitions, and her beginnings of deliverance, many times ſeeme worſe then her loweſt ſufferings. Such was *Iſraels* deliverance from *Egypt*: it was long in, and difficult while they were in *Egypt*: Nothing but ſtratagems, plots, taxations, to weaken and ruine them: after *Moſes* appeared, their burthens were

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increaſed; after leave to depart, many changes and uncertainties: ſometimes *Pharaoh* will let them goe, ſometimes not. The laſt deſigne upon them worſt of all, *Pharaoh* raiſed Armes againſt them. After that great deliverance through the red ſea; they were forty yeares in the Wilderneſſe, beſet with many wants; they want bread, and they want water, and which was worſt, they wanted faith, and patience; they murmure, and are weary of their deliverance, *Let us goe backe to Egypt:* And of their Deliverer, *We know not what is become of this Moſes:* and weary of God himſelfe, *Let us make us new gods.* They were beſet with enemies on all ſides, *Amalek*, *Moab*, *Og*, fighting enemies, plotting enemies, conjuring enemies; and ſometimes their ſins made God their enemy, he fought againſt them with fiery ſerpents, Plagues. *Iſraels* deliverance from *Babylon*, was as full of oppoſition. *Syrus* makes Proclamation for the re-building the Temple, *Ezra* 1. the worke is taken in hand, an Altar ſet up, the foundations laid, offerings frequented, Workemen prepared: ſome adverſaries that offered their helpe being refuſed, ſeduce the King by their evill counſell; and then the Reformation is counted Rebellion, they are commanded to ceaſe, and the worke reſts till the ſecond of *Darius*. *Ezra* 4. *ult.* In *Nehemiahs* time, what threatning, Plotting, and ſcoffing was practiſed by *Sand-ballet*, and *Tobiah*: ſome of the Nobles were wrought off from the worke, and proved treacherous. *Nehemiah* 6.11. and yet God carryed on the worke through

through many difficulties. When Chriſt came with ſalvation into the world, all *Jeruſalem* was troubled, and *Herod* their King, *Matth.* 2. 3. a deſperate wickedneſſe was preſently practiſed; *Herod*, that he might kill Chriſt, commands that all the male children ſhould be killed: and ſo their condition was worſe then before; they loſt both their King and their children. When he appeared in his Miniſtery, what new Doctrine was Preached? *Never man taught as he taught.* What miracles were wrought? the whole City receive and embrace their Saviour, crying *Hoſanna*, with ſuch Joy and chearefulneſſe, as if Heaven would preſently come to the earth: but quickly after, the people ſeduced by the Scribes and Phariſees, cryes as bitterly, *Crucifie him, Crucifie him*: He is betrayed, accuſed, condemned, crucifyed, and buryed; all ſteps to our deliverance.

The reaſons of this point are briefly theſe.

Firſt, God hath no more then he gets by conqueſt, and that out of the hands of many mighty, and malignant enemies, which never give up power to Chriſt, but with much ſtriving.

Secondly, God ſuffers difficulties to come in the way, to manifeſt his owne power, that he is able to carry on his worke through the ſtrongeſt oppoſition.

Thirdly, God doth it to fit us for mercies: what we gaine with difficulty we highly prize, and what we eaſily obtaine, we ſoone deſpiſe. As God fits us for mercies, ſo the mercies for us; things of greateſt excellency are longeſt under

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the hammer and file; the choyceſt bleſſings muſt paſſe through the fire of affliction.

Fourthly, God ſuffers it for the tryall of his people. When the Church proſpers, ſhe ſhall have many followers more then true friends: therefore God ſends a *Sword to pierce, that the thoughts of many hearts may be diſcovered*, as *Simeon* prophecies, *Luk.*2.35. Therefore are the tryals God brought upon *Iſrael* in the Wilderneſſe, called provings, *I have proved thee at the waters of Meriba*, *Pſalm.* 81.7. In great undertakings God doth as he did by *Gideons* Army: there was thirty thouſand armed againſt *Midian*, *Judges* 7. God diſcharged as many as were fearefull; twenty two thouſand upon ſecond thoughts were wiſer then to venture themſelves againſt ſuch an enemy, and depart, and yet the people are too many, God hath an other diſcovering device in the 5. and 6. verſes, they that lay downe or bowed themſelves to drinke, men of low ſpirits given to ſatisfie their bellies; or as ſome conjecture, they that had uſed to bow to *Baal*, and had not forgot their ſuperſtition, but bowed to drinke, God would have none of them; onely three hundred active men, that lapt their water, they were fit for the ſervice. So God many times ſuffers the tree of the Church to be ſhaken, that rotten fruite may drop off. To build *Jeruſalem* is an honourable ſervice, onely choyce ſpirits ſhall have the dignity to have their hands in it.

To apply this a little, Let not the preſent troubles *Uſe.* 1. ſeeme ſtrange to you. We could not expect to

finde the Dragon aſleepe, and ſo ſteale away the golden fleece of Reformation: neither could we imagine that ſo many cages of uncleane Birds, ſuch beds of Snakes, ſuch neſts of Waſpes, ſhould ſuffer the Refiners fire with patience and quietneſſe; or that ſuch heapes of idle and ſuperſtitious Miniſters, ſuch ſwarmes and hives of Papiſts, ſuch dunghils of prophaneneſſe, ſuch mighty *Nimrods* and devouring oppreſſours, ſhould ſuffer themſelves to be diſpoſſeſſed without reſiſtance and oppoſition. It is with us as it was with the mans ſonne, *Mark.* 9. 26. When our Saviour came to caſt out the dumbe and deafe ſpirit, *The Devill rent him ſore, and laid him as dead, till Jeſus tooke him by the hand:* So is it with us, there have been ſome attempts to caſt out the dumbe and deafe ſpirit of this Kingdome; but now Chriſt comes to doe it indeed, he raves, and teares, and foames, and blaſphemes, ſhakes the very pillars of the Kingdome, crackes the foundation of Government, and threatens confuſion to the whole; but we hope by the helpe of Chriſts hands, the iſſue will be good. God ſeldome doth great things without great commotions. *Paul* and *Silas* were delivered, but there was an Earthquake, *Act.* 16. 26. When the two witneſſes were raiſed, the two Teſtaments ſet up to guide mens lives, and to governe the Church (as ſome;) or the faithfull Preachers of the Word reſtored to their office, and liberty (as others;) there was an Earthquake, *Revel.* 11. 13. When Antichriſt fals, another Earthquake, *Revel.* 16. 18. and therefore though

though we grieve to ſee it, we could not expect our Reformation without earth-quakes, Church-quakes, and Kingdome-quakes.

Let it ſtirre you up, as to expect, ſo to prepare for difficulties: Let oppoſition double, and not weaken your reſolutions. Noble and generous diſpoſitions are confirmed and exaſperated by oppoſitions. Take heed of forſaking a good cauſe for bad enemies: that is apparent, your cauſe the beſt, your enemies the worſt, which is ſufficient encouragement. It were madneſſe to leape out of the ſhip, becauſe the windes blow; or to forſake the Church, becauſe of ſome dangers: while you ſtand, the devill and wicked men are your enemies, if you turne, God and the prayers of his people will be upon the backe of you. If Heaven and Earth ſhould make warre, there would be no corner of the world ſo ſafe, as on Gods, and the Churches ſide. In the midſt of dangers looke upon feare with *Nehemiahs* eyes, as a reproachfull ſinne; we may incourage you, as *Cæſar* did his fearefull ſhipmaſter in a ſtorme, *Feare not, thou carryeſt Cæſar and all his fortunes*: So ſay I to you, Feare not, you carry Chriſt, his Ordinances, his People, and their liberties. *David* incourages himſelfe upon the ſame ground, *Pſalme* 46. *I will not feare though the earth be removed, and though the mountaines be carryed into the midſt of the Sea, though the waters thereof roare and be troubled, though the mountaines ſhake with the ſwelling thereof.* His comfort was verſe 5. *God is in the midſt of her, ſhe ſhall not be moved.* Therefore, if ſtormes ariſe, doe

Uſe. 2.

Nehe. 6. 13.

not leſſen your courage, but double your skill and diligence. The Arke, though toſſed a while, will at laſt find a mount *Ararat* to reſt upon. The Churches deliverance was never the further for Chriſts ſufferings, but the nearer. When the *Egyptian* bondage grew heavy, *Moſes was borne in that time*, *Act.*7.20. When God ſmote *Jacob* that he halted, he quickly bleſſed him: the more heavy and violent the affliction be, the more ſudden the deliverance; therefore hold up your ſpirits, *He that faints in the day of adverſity, his ſtrength is but ſmall.* *Amalek* fights, *Moſes* prayes; the wicked rage, the godly beleeve; the devils ſtorme, but Chriſt holds the ſterne. Let the malicious Deſignes of your enemies ſtirre you up to ſtedfaſtneſſe, and unity. Take the Apoſtles counſell, *Philip.*1.27, 28. *Stand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel; and in nothing terrified by your adverſaries, which is to them an evident token of perdition, but to you of Salvation, and that of God.* Would you give us an evident ſigne of our approaching deliverance, it would be as an Oracle of God; your undaunted ſtedfaſtneſſe. Nothing can more comfort the good, and diſcomfort the evill, then this; and the more you are oppoſed, the more unite: Give me leave to preſent our requeſts unto you in the Apoſtles following words, *Phil.* 2. 1,2,3. *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfill our Joy, that ye be like minded, having the ſame love, being of one accord, of one minde; Let*

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nothing be done through ſtrife, or vaine-glory. Nothing can be more acceptable to us, then your unanimity; nothing more grievous then the thoughts of diviſion. And while oppoſition hath this effect, to confirme and unite you; it will be, (as it hath beene) to your and our advantage. Nothing is more cleare and manifeſt, that it is with you, as it was with the Apoſtle, *Philip.* 1. 12. *The things which happened unto me, have falne out rather to the furtherance of the Goſpell:* So what ever hath beene done againſt you, hath beene to the ſhame of the practiſers: So beleeve, they can plot nothing but their owne miſchiefe; *No weapon formed againſt Zion ſhall proſper.* God hitherto hath, and we hope ſtill will make that your portion that was a part of *Joſephs* bleſſing, *Gen.* 49. 23,24. *The Archers have ſorely grieved you, and ſhot at you, and hated you: but your bow hath yet abode in ſtrength, and the armes of your hands were made ſtrong, by the hands of the mighty God of Jacob: from thence is the ſhepherd, the ſtone of Iſrael.*

Our ſecond point is, the Church of right is, and in time ſhall be a praiſe in the earth. The Church is called *Pſal.* 48. 1, 2. *The City of God,* the place of Gods reſidence; *the Mountaine of Holineſſe, Beautifull for ſeituation, the joy of the whole Earth.* And in *Pſal.* 50. 2. *She is tearmed the perfection of beauty*; a high expreſſion, and intended to the Church under the Goſpel, for in that *Pſalme*, God rejects Jewiſh worſhip. So great ſhall be the happineſſe of the Church, that it is called *Heaven*, and the Saints in the Church are ſaid to *dwell in*

Heaven, *Rev.*13.6. For the opening and proving of the point, we ſhall,

Firſt, Shew what this glory is, and wherein it conſiſts.

Secondly, Prove that this of right belongs to the Church.

Thirdly, That this happineſſe is yet to come.

Fourthly, That upon probable conjecture, we may hope that it is now a comming.

Firſt, For the opening of the firſt, What this praiſe or beauty is. It is not that whoriſh paint, nor carnall pompe, nor that ſtately Tyranny, which adornes the man of ſinne. You may ſee great preparations of this in the two former Chapters, but the conſummation is expreſt in the beginning of this Chapter.

This praiſe or beauty, is expreſſed generally in Chap. 60. ver. 1. 19. *The glory of the Lord is riſen upon thee*, it is ſomething that is divine. *God is the excellency of Jacob*, *Amos* 8. 7. God conferres upon the Church ſpirituall bleſſings, ſuch as are heavenly and Divine in their Nature; and he conferres temporall bleſſings upon his Church; yet ſo as they have upon them the impreſſe of a Divine and Almighty hand.

The particulars of a Churches beauty and glory, are,

Firſt, Cleare and ſhining light, Chap. 60. verſe 1, 2. 19. God hath promiſed a large increaſe of light, *The light of the Moone ſhall be as the light of the*

the Sunne, and the light of the Sunne ſevenfold. The Church ſhall have *A Crowne of twelve ſtars, be cloathed with the Sunne, and the Moone under her feet*, ſhe ſhall have light in all parts.

Secondly, This light ſhall prevaile and ſpread, abundance ſhall come unto it, multitudes of converts, Chap 60. ver. 5,6.8. They are compared to the flowing of the Sea, to droves, to a cloud, to Doves flying, to the windes.

Thirdly, Not onely many, but great ones ſhall be converted to the Church, *Kings ſhall come to thy brightneſſe*, Chap. 60. ver. 3. And, *the forces of the Gentiles ſhall come unto thee*, ver. 5. *Thou ſhalt ſucke the breaſts of Kings*, ver. 16. Kings ſhall contribute the life and ſweetneſſe of their royalties to the helpe of the Church.

Fourthly, Upon theſe he will powre out holineſſe, and that univerſally; *Thy people ſhall be all righteous*, Chap. 60. ver. 21. her *Exactors*, her very enemies ſhall be holy, Chap. 60. ver. 17. As univerſall, ſo excellent holineſſe, compared to Robes, Ornaments, Jewels, Chap. 61. ver. 10. by theſe ſpirituall bleſſings ſhe differs from the ſinke and Synagogue of *Rome*.

Fifthly, To theſe ſpirituall, God will adde many outward and temporal bleſſings to the Church, Abundance of peace, Chap. 60. ver. 11. *Her gates ſhall be open continually*. Victory over Enemies, *The Nation and Kingdome that will not ſerve thee, ſhall periſh; Yea, theſe Nations ſhall be utterly waſted*, Chap. 60. ver. 12. And, *All thoſe that deſpiſed thee, ſhall bow downe themſelves at the ſole of thy*,

thy feet, ver. 14. Abundance of Riches, *The glory of Lebanon*, ver. 13. *for Braſſe, Gold; for Iron, Silver*; ver. 17. and for griefe, joy and rejoycing. But all theſe are but as preparations: the conſummation of the Churches happineſſe, and deliverance, is expreſſed in this Chapter, ver. 3. She ſhall be a *Crowne of glory in the hand of the Lord, and a royall Diadem in the hand of thy God*, ver. 4. *Thou ſhalt be called Hephzibah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land ſhall be maryed.* Which is not meant onely of a myſticall and ſpirituall union of the Church to Chriſt, but of a viſible, outward, and manifeſt declaration of this marriage: Chriſt will take his Church by the hand, and publickely owne his people.

She ſhall be *a Crowne of glory in the hand of the Lord, and a royall Diadem in the hand of thy God*, ver. 3. Chriſt and his Church will ſtand openly hand in hand: there ſhall be a publicke ſolemnization of *the marriage of the Lambe*, *Revel.* 19. 7. When the Church ſhall ſay, *Loe this is our God, we* *Iſa.* 25. 9. *have waited for him, and he will ſave us.* As his people ſhall ſee it, ſo the world ſhall acknowledge *Iſa.* 54. 5. it, and ſay, *Thy Maker is thy Husband.* Men ſee it darkely now, and hate them; but they ſhall ſee *Rev.* 20. 2. 3. it clearely, and honour them. *Satan ſhall be bound and caſt into the bottomleſſe pit*, and with him this Antichriſtian malignity, whereby men oppoſe the wayes of God. Wicked men ſhall be as much below the Saints in power as in deſert: they are dogs, and as dogges ſhall they crouch, and *bow to the ſoles of the feet* of Gods children, and *ſhall*

call

call them the City of the Lord, the Zion of the holy one of Israel. They shall be as honourable as *Joseph* was in *Pharaohs* Court, they said, *Can we find such a man as this is, a man in whom the spirit of God is? The righteous is more excellent then his neighbour* now, and will be much more, when God shall powre out more of himselfe upon his servants, and this desperate hatred of Gods people shall be taken out of the world: Then *shall ten men of all languages, take hold of the skirt of him that is a Jew, saying, we will goe with you, for we have heard that God is with you.* chap. 60. 14. Gen. 41. 38. Zach. 8. 23.

Men shall say, *Verely, there is a reward for the righteous, there is a God that judgeth the earth.* Psal. 58. 11.

This shall be the happy condition of the Church, and this I conceive to be a *PRAISE IN THE EARTH.*

Secondly, Our second thing is to prove that this inward and outward happinesse, of right belongs to the Church, and that in time she shall and must enjoy it.

First, We will take the rise of our reasons from the last and greatest happinesse of the Church; she is the Spouse of Christ, and herefore, the highest honour, riches, safety, and all excellent priviledges are due to her. She is the Kings wife, dignified with the title of Queene, and Christ will give her state and honor sutable to her place: she is *blacke* with persecution, her *vaile* and Ornaments rent from her. *The Daughters shall see her and blesse her; the Queenes and the Concubins shall praise her. She shall be faire as the moone, cleare as the Sun.* Psal. 45. 9. Cant. 6. 8. Ver. 9, 10.

Secondly, The Church is the City of God, the mountaine of the Lord, his owne lot, inheritance, portion, and treaſure; expreſſions uſuall in Scripture; and all engage God to adorne, furniſh, and beautify his Church he promiſes. Chap. 60. ver. 13. *To beautify the place of his ſanctuary*, and to *make the place of his feet glorious:* his owne *ſanctuary* ſet apart for himſelfe; and the *place of his feete*, where he walkes for his delight and pleaſure, that muſt have ſome ſpeciall beauty and glory beſtowed upon it. It is the Kings palace and Court, there he hath put his name, there is he knowne, worſhipped. *The Lord hath choſen Zion, he hath deſired it for his habitation; This is my reſt for ever, here will I dwell for ever, for I have deſired it.* Every one deſires to inrich their owne inheritance; ſo will God his.

Pſal. 132. 13. 14.

Thirdly, God hath given Chriſt to his people, and in him, and with him all things. That love that gave a Chriſt, *how can he deny us any thing?* that love that was ſo large as to give us the Lord of all, the poſſeſſor, will give us the poſſeſſed. The Apoſtle argues a good title the Church hath to all from this ground, *All are yours, you are Chriſts, and Chriſt is Gods.* 1 *Cor.* 3. 22. 23. God will not alwayes keepe his people in a bare title, and aright, we ſhall in time *receive the promiſe*, the things promiſed: Chriſt is given as the firſt fruits now, we ſhall have the harveſt.

Rom. 8. 32.

1 *Cor.* 15. 20. 23.

Fourthly, The Saints are the *heires of the earth*, often ſtiled ſo in Scripture, and the heire of the family is the prayſe, the chiefe. For him are all

things

things kept; The world is upheld for the Saints: if they were out of it, God would ſpeedily ruin it, as he did Sodom when *Lot* was out of it. It is given to Chriſt for his uſe to bring up his people in it, and *he upholds it by the word of his power:* and when his worke is finiſh'd he will take downe this ſtage, it is kept up for their ſakes, and ſhall have its period when they are fit for it; *Thoſe dayes ſhall be ſhortned for the elects ſake, Matth.* 24. 21. as that place is ordinarily underſtood of the end of the world: yea now although all men have a right to theſe outward things, yet God in the diſpenſation of them hath a ſpeciall reſpect to his people. *Egypt* had the plenty of corne, and *Ioſeph* to teach them the right uſe of that plenty, but *Ioſeph* by faith ſaw it was for *Iacobs* poſterity, *God* (ſayes he to his brethren) *ſent me before you to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance;* *Egypt* was *Iſraels* ſtore-houſe: *Cyrus* was advanced, *for Jacob my ſervants ſake, Iſai.* 45. 4. ſo all the Kingdomes of the world pay a ſecret tribute to the Churches, and are intruſted as Guardians for the Saints in whom the inheritance is, and he will one day call them to an account. *Heb.* 1. 3. *Gen.* 45 7.

Fifthly, *God delights in the proſperity of his ſervants, Pſal.* 35. 27. As Princes delight to heape honours upon their favourites, ſo God takes pleaſure in the greatneſſe as well as in the goodneſſe of his ſervants: he ſuffers in our afflictions, and rejoyces in our deliverances, *In al our afflictions he is afflicted,* he ſympathizes with his Children, if they are diſquieted, he is reſtles, he is not ſatisfied, til his people are ſa- *Iſa.* 63. 9.

ſatisfied, and *ſee their deſires upon their enemies.*

Sixthly, Gods honour and his peoples proſperity ſtand and fall together: when his Church ſuffers, himſelfe and his name is reproach'd; this conſidered, we may wonder that God hath indured his glory and people to be trampled upon thus long: God hath reſolved to advance his name, and will not ſuffer another to weare it, therefore he will pull downe his enemies, whoſe power and greatneſſe ſtands upon his glory.

Seventhly, The Church muſt reſemble Chriſt, as in his ſufferings, ſo in his reſurrection: Chriſt communicates his death to his people two wayes; to their ſoules in mortification, and to their outward man in affliction: & ſo his reſurrection is communicated to their ſoules in vivification or holines, and to their outward man in deliverance: *Thy dead men ſhall live, together with my dead body ſhall they ariſe. Iſa.* 26.19. And *thy dew is as the dew of herbes, and the earth ſhall caſt out her dead*, The Church hath its winter of humiliation, it ſhall have its ſpring of deliverance, and its ſummer of proſperity and happineſſe.

Thirdly, Our third worke is to prove, that this happineſſe is yet to come. And this we ſhall cleare by Scripture, by Reaſon.

Firſt, By Scripture, 1 *Cor.* 15. 24. The Apoſtle there ſpeaking of Chriſt, foretels that he muſt *put downe all rule, and all authority, and power, i. e.* all his enemies, be they of *rule*, the higheſt degree; of *authority*, the middle or ſecond degree; or of *power*, the loweſt and meaneſt; all muſt be ſubject

to

to Christ; which the same Apostle speakes clearely of, as yet to come. *Heb.* 2. 8. *But now we see not yet all things put under him*: now the body cannot prosper till the head rules; the wife flourish till the husband raignes; nor are Christs enemies under his owne feet, till they are under the feet of his Church too.

Two reasons further yet cleare it.

First, The Church never yet enjoyed this prosperity. Christ as yet hath appeared in a meane and despicable way, as in his person, so in his Church: both have beene alway buryed, as it were under reproach and persecution: sufferings have hitherto beene the Churches portion, first, from the Jewes, then from *Rome* heathenish, and now from *Rome* antichristian. Or if the Church hath had some breathing times of peace in some parts, they were but short fits, of no continuance; and therefore not the prosperity here foretold of, which is to be *established*, as a Sun that should never set, *Isai.* 60. 20.

Secondly, The happinesse here promised must be both to Jewes and Gentiles, as appeares in the two former Chapters, or at least to the Gentiles by the calling of the Jewes. The Churches spreading her light, may be a meanes of the Jewes conversion, but the Jews conversion shall perfect the Churches light and happinesse. This is foretold *Rom.* 11. 15. *What shall the receiving of them be, but life from the dead?* It is true, the Church hath had some riches

but it hath beene from the fall and diminiſhing of the Jewes, as verſ. 12. But God hath reſerved her perfect happineſſe for the times of their reſtauration, which compared with her condition now ſhall be as life from the dead. *Amos* prophecying of this happineſſe, foretels it ſhall be then when he ſhall *Raiſe up the Tabernacle of David that is fallen, i.e.* bring in the Jewes: for then ſhall they poſſeſſe *the remnant of Edom*, the Gentiles that yet lye out, *and the Heathen that are called by my name*, thoſe that are already come in: and when theſe ſhall be poſſeſſed by the Jewes, then will God for altogether cloſe up all breaches, and raiſe up all ruines, and ſo eſtabliſh them together, the praiſe of the earth.

Amos. 9. 11. 12.

Thirdly, the Churches happineſſe muſt ſucceed Antichriſts ruine: as *Babylon* falls, ſo ſhall *Zion* riſe, *Dan.* 7. 21, 22. *He prevailed againſt them till the ancient of dayes came, and judgement was given to the Saints of the moſt High, and the time came that the Saints poſſeſſed the Kingdome.* Antichriſt now ſits in the temple of God, and keepes out the Church, Chriſt muſt diſpoſſeſſe him, before the Saints ſhall be poſſeſſed of the Kingdome. The whore is firſt judged, and then follow Halelujahs, *Rev.* 19. 1. The firſt is yet to come, and ſo by conſequence, the latter: ſo much power as he hath, ſo much miſery the Church lyeth under.

Fourthly, Our fourth worke is to cleare that the time of this happineſſe is now approaching, that that Sunne is ariſing, that ſhall not goe downe againe. We doe not undertake determinately to

Iſa. 60. 20.

demon-

demonſtate any thing, *Times and ſeaſons are in the Fathers hands*; but ſhall onely endevour to diſcover ſome probable conjecturall grounds that God hath afforded for the quickning our faith, and the encouraging of our hope. As,

Firſt, That abundance of the ſpirit of prayer, that God hath in theſe times powred out upon his people, much praying certainely prognoſticates ſome ſpeciall mercy: God doth not ſet his people to pray, but when he intends to give. When the 70. yeares were accompliſhed, and deliverance preſently to be wrought, then he ſet *Daniel* on praying, *Dan.*9.2,3. He prayed before, but then he was ſet on to pray. And this was not the frame of *Daniels* ſpirit onely, but of all the people of God in thoſe times, as God foretold by *Jeremiah* it ſhould be, *Jer.* 29. 12, 13. *Then ſhall ye call upon me, and ye ſhall goe and pray unto me, and I will hearken unto you*; *And ye ſhall ſeeke me and find me, when ye ſhall ſearch for me with all your heart.* Though they had prayed before, yet they ſhould pray now as they had not done before, there ſhould be ſomewhat peculiar in thoſe prayers, they ſhould *goe*, and doe it with *all their hearts*. And doe not the people of God in theſe times pray, as though they were even ſet on to it by God? Are there not gone forth Armies of prayers ſteeled with faith and bold importunity, that are not daunted with the greateſt difficulties? Are there not thouſands that are reſolved, neither to reſt themſelves nor give God any reſt, till Chriſt is upon the throne and his enemies under his feet?

And

And therefore ſurely our bondage begins to expire, when his people ſhake off the ſpirit of bondage, and having received the ſpirit of adoption, have learned to cry *Abba*, Father.

Secondly, The multitude and continuall encreaſe of converts; a comfortable fore-runner of a riſing condition, *Act.* 7. 17. *When the time of the promiſe drew nigh, the people grew and multiplyed in Egypt.* Cutting of ſtones, and hewing of timber is a ſigne God is about to build, not to pull downe. God doth not uſe to *beget children to the murtherer*, nor encreaſe his fold to fat the ſword of his enemies. When God is framing judgements *Iſa.* 57. 1. *He takes away his people from the evill to come*; It is barrenneſſe preſages deſtruction, but when he takes away their barrenneſſe, he takes away their ſhame, *Iſa.* 54. 2, 3, 4. When the Church hath many *Pſal.* 127. 5. children, ſhe *ſhall not be afraid of her enemies in the gate.*

Thirdly, The multitude of active and publicke ſpirits, when God ſets Watchmen upon the wals, he entends not his people for a prey to their enemies. It is not ordinary for God to raiſe up ſingular meanes, and then to blaſt it, nor to ſet up *Moſes* and *Phineas* in the gap to ſave his people, and then to trample upon them. Spirits zealouſly affecting the honour of God, and the good of his people, are too precious to be loſt. There is good hope we are going out of *Babylon*, when the *Jer.* 50. 8. *Hee-goates goe before the Flockes*, men of publicke place and authority are active for reformation. *Iudg.* 5. 9. When the *Governours of Iſrael offer themſelves willingly*

lingly among the people, there is blessing at hand.

Fourthly, The lights encrease. This also is a signe of deliverance, *Dan.* 12. 4. *Many shall run to and fro, and knowledge shall be encreased*: when the end should come, then this should be. There is much darkenesse remaines among us, but the light scatters, and daily more starres appeare in our firmament, and the truth as readily embraced as it is dispersed. The morning beginnes to dawne, and we hope it *will shine to perfect day*.

Fifthly, We may read deliverance in the enemies rage, their wickednesse speakes the Churches mercy: Their destruction and the Churches salvation ripen together with their sins. The devils rage when it is violent, it is not long, *Apoc.* 12. 12. *Rejoyce ye heavens, i. e.* the Saints, *Woe to the inhabitants of the Earth, and of the Sea, i. e.* the wicked and ungodly: *For the devill is come downe having great wrath.* What? can this be matter of joy? Yes, because he *hath but a short time.* *Men that resist the truth shall proceed no further, when their folly becomes manifest to all men*, 2 *Tim.* 3. 8, 9. When mens wickednesse makes them publicke fooles, it will not prevaile much longer. When mens wickednesse is so notorious that the world can point them out, then Gods judgement will quickly find them out. And such are there in our times: so hellish is their malice, their oathes, their blasphemies, that they are become an abhorring to men, and therefore surely God will ere long ease himselfe and his Church of them: doubtlesse the devill rides his servants so furiously, that they will

quickely be at their journeyes end.

Sixthly, The ſhaking of the Germaine Empire, that great Bulwark of the beaſt, ſpeakes the wrath of God bordering upon the man of ſin. It is neerer then a borderer: God hath powred out ſome wrath upon the very Throne of the Beaſt: Prelacy is by ſome late and ſound Expoſitours conceived to be that Throne; and we have ſeene it pulled downe in *Scotland*; darkned in *England*. Yea, may not a ſtrict obſerver ſee the beginnings of diſſolution and breakings, in the very Kingdome of the beaſt it ſelfe? Doe not the *toes of the feet* of the image diſcover themſelves to be *part iron and part clay*: the *clay*, the people, wearyed and worne out with the weight, and hardneſſe, and roughneſſe of the iron, *i. e.* papall tyranny and oppreſſion, beginne to unclaſe and crumble off from them.

Dan. 2 41. 42.

Seventhly, May we not ſee the *ſtone cut off the mountaine without hands*, *i. e.* the Kingdome of Christ, ſcorned and trampled on: but yet firme and ſtrong, as a ſtone, growing bigger and bigger toward a mountaine? Thus hath Reformation both in *England* and *Scotland* hitherto proceeded. Its beginnings were at firſt contemptible, and knew no other name but ſedition, faction, and rebellion, yet, as it were *without hands*, by rare, inviſible, and unexpected providences, beyond what we were able to aske or thinke, they have ſtood, and proſpered.

Dan. 2. 34 44. 45.

Now are not theſe the *buds and tender leaves of the figtree*, whereby we may conclude the ſummer

is nigh? May we not say with our Saviour, *When you see all these things, know that it is neere even at the doores?* Are not these hopefull signes, that the day of the Churches Redemption drawes nigh? May we not salute the Church as the Spirit doth, *Cant. 6. 10. Who is she that looketh forth as the morning?* Are not these the mornings of deliverance? Sure if our sins doe not blast these blossomes and *Hinder good things from us*, we shall soone reape the fruite of our prayers. We dare not limit the holy one of *Israel*: but though *the children are come to their birth*, he may delay the time of bringing forth, or make us pay deare for these mercies. We may suffer many throwes and pangs, but we will say as *Joshuah, Numb. 14. 8. If the Lord delight in us, he will bring us into this good land.* If we were fit for it, we should now see *Jerusalem* a praise in the earth.

Our third point is, *That the duty of all that make mention of the Lord, to give him no rest till he make Jerusalem a praise in the earth.* Which we purpose to handle by way of application to the former point.

We see *Zion* hath right to glorious mercies; these mercies are reserved for these latter times. God hath not left us without some comfortable hopes, that the worke is now begun: these things have beene cleared to us.

The next thing will be seasonable to shew what God requires of us, what we must doe to obtaine these blessings. The Prophet tels us we must *give*

him no reſt. For the handling this, we ſhall ſhew,

1. What we muſt doe to make God reſtleſſe.
2. In what manner it muſt be done.
3. The ſubject of our worke, the things to be laboured for, which will make *Jeruſalem* a praiſe in the earth, and ſo conclude.

1. What muſt we doe that God may have no reſt?

Firſt, We muſt pray earneſtly, fervently, conſtantly. Prayer workes upon him, an engine ordained by himſelfe, to over-come himſelfe, a cord to binde himſelfe, a ſtrength that he hath promiſed to yeeld to, yea, an authority that he hath promiſed to obey. *Concerning the worke of my hands, command ye me,* Eſay 45. 11. Prayer will over-rule God to any thing that is for our good. It will bow downe his eare, pull his hand out of his boſome, his ſword out of his ſheath againſt his enemies, put up his ſword when it is drawne againſt his people. The Lord is at the call of his peoples prayers. *Nigh unto all them that call upon him,* Pſal. 145. 18. Yea, to doe for them what ever they aske. *He will fulfill the deſire of them that feare him,* ver. 19. Ready to doe for them, and as large in doing, he will doe all, ſatisfie their deſires.

Prayer is the worke of Gods Spirit in us, and therefore cannot be in vaine. Faithfull prayer was never loſt, nor never ſhall while God is true. We have had experience of the power of it. It hath ſtrangely produced meanes, qualifyed, and fitted

meanes,

meanes, wonderfully protected meanes, united meanes, prospered meanes, wrought through difficulties, discovered and defeated designes. If we cease not begging, God will not cease giving. *While Moses hands are held up Israel must prevaile.* Therefore you *that make mention of Gods name*, every soule that professes the Lord Jesus, pray; you that have any interest in a God, improve it now; you that ever found the sweetnesse of prayer, pray now; if ever you seriously tooke the name of God into your mouthes, set to the worke now: pray for life, for liberties, for Religion, ordinances, for precious peace, for *establishing* and *perfecting mercies.*

Difficulties are in the way; if we continue begging, God must yeeld; if we be not weary of praying, he must be weary of denying: We hope there are many of *Jacobs generation* in this Kingdome. Let us resolve to lay hold of God, to wrastle with him, and not to let him goe, till he hath given us the blessing. If we have *Jacobs* spirit, we shall have his successe, and amongst other mercies, enjoy this, *see the face of* our King, *as the face of God*, as *Jacob* saw the face of his brother. *Psal.* 24. 6. *Gen.* 33. 10.

Secondly, As we must pray, so we must doe; worke in prayer, and worke with prayer. Our prayer must be ἐνεργουμένη, *James* 5. 16. *working prayer*: We must *Pray without ceasing*, 1 *Thess.* 5. 17. *Semper orare, est semper operari. Aug.* To pray alwayes, is to follow our prayers with our hands, and to be alwayes in our actions, what we are in our prayers: it is not all the sense of the place, but

a good gloſſe. God loves to ſee our prayers live in our deeds. It is unbeleefe, baſe feare, or worſe, hypocriſie, to ſay to God in private, what we will not act in publicke. We ſhould ſhew more faith and ſincerity in our petitions, if we would faithfully endevour what we aske, and ſooner obtaine an anſwer of our deſires. And this is a way to give God no reſt.

If God be bound to attend the prayers of his people, much more their actions and labours that are for him: For there is more of himſelfe imployed and laid out in his ſervants paines, more faith, more zeale, more gifts, more wiſdome, beſides the hazard of their perſons, eſtates, liberties, and lives, if the worke be (as they are commonly) dangerous and difficult.

Therefore as we muſt *watch unto prayer*, ſo muſt we all, 1 *Pet.* 4. 7. eſpecially *watchmen*, men of publicke place, watch, labour, travaile, never *hold their peace*, conſult, ſpeake, write, doe all that their place gives them leave to doe, for the repairing of *Zions* breaches.

Davids counſell to *Solomon* is ſeaſonable, 1 *Chron.* 22. 16. *Ariſe therefore and be doing, and the Lord be with thee.* While we are working for him, he will not be abſent, they may be ſure of his preſence, and ſo of aſſiſtance, and ſucceſſe, that ſet their hands to the worke of the Lord.

If yet any ſhall thinke that this branch of our inſtruction doth not naturally flow from the precept of the Prophet here, *Give him no reſt*; yet let him conſider the former verſe, which com-

mands

mands action: and withall, that he handle this, not onely as a distinct point, but as application of the former point: so the ingraffing this instruction, *to doe*, is reasonable, as I conceive, in the other respect, it is naturall.

Secondly, But how must we pray and worke, so as God may be affected and have no rest? Thats our second thing, and for our direction in it.

First, We must be such, whose persons are accepted and qualified. Such the Prophet calls to the worke as *make mention of the Lord*, such they had need to be, men that make mention of the *Lord in Truth*, men of particular interest in God, and speciall acquaintance with him. As for wicked men, their *Prayers are an abomination*, and so are all their services, God cares not for the helpe of his enemies. Such as are admitted to the present worke of the Lord, had need be holy, because they will have often occasion to come into his presence for assistance, counsell, direction, incouragement; and *God will be sanctified of all those that draw neares him*. God smote *Uzzah* for laying his hand upon the Arke, for want of a Levitical and ceremoniall holinesse: how much more displeasing will it be for men to intrude themselves upon Gods worke without true and spirituall holinesse? you cannot worke for God, nor from God, except you be in God, not from divine strength, nor to divine ends, and so will want comfort and successe. You are to conflict

Esa. 48 1.

with

with ſpirituall enemies. To *wraſtle with Principalities, Powers, the Rulers of the darkneſſe of this world, againſt ſpirituall wickednesſes in high places,* 2 *Cor.* 10. 4. that I may allude to that of the Apoſtle, *Eph.* 6. 12. And therefore you had need of *ſpirituall weapons.* You are to helpe build a *ſpirituall houſe,* ſo the Church is called, 1 *Pet.* 2. 5. And therefore need ſpirituall tooles. You have Church-worke as well as Common-wealth-worke, to remove ſuperſtition as well as oppreſſion; How can you tender the conſciences of others, if your owne conſciences be not tender? How will you provide *ſincere milke of the word* for poore *babes,* 1 *Pet.* 2. 2. 3. that cry to you, if you have not *taſted that the Lord is gracious?* You had need be as patriots of your Country, ſo friends of Chriſt, and *children of the Kingdome.*

Otherwiſe, if God ſhould proſper the worke in your hands, and inable you to build up a *mountaine of holineſſe,* you would effect that, which when you have done, you could not affect. Or doe, as it is ſaid of them that built *Noahs* Arke, that they periſhed in the flood; you may ſave a poore Kingdome from ſhipwracke, and perish in the condemnation of the world. Grace is honourable, and fits men for the moſt honourable ſervice. We may ſay of parts and learning, that *they have done vertuouſly,* but Grace *excelleth them all.* This is the Prov. 31. 29. firſt, Men that will give him no reſt, muſt be men that know him, and are knowne of him: he will receive petitions by hands of them in office to him, by ſervants and Secretaries.

Second

Secondly, They that will give God no rest, must pray and worke in faith. Faith workes upon his promise, and so prevailes with him. It is very powerfull, *Iames* 5.15. *The prayer of Faith shall save the sicke.* Faith hath a strange faculty to knocke at Gods doore, yea, at his breast, goe into his presence, plead, and reason with him, require an account of his Promise, Power, and faithfulnesse; *Where is thy promise in which thou causedst me to trust?* Yea, to dive into his bowels, and search into them; *Where are thy bowels?* Faith is as necessary in working as in praying. Faith is mighty, yea, can doe what God can doe. To beleeve is difficult, but to him that beleeves, *nothing is impossible.* *If ye have faith as a graine of mustard seed, ye shall say unto this mountaine, Remove hence to yonder place; and it shall remove. And nothing shall be impossible unto you.* Faith as a graine of Mustard-seed, *parva, humilis*, small, of no accoune, but it must be as Mustard-seed, *acris, fervida*; it must be lively, have acrimony and vivacity, and then it may remove mountaines. It is an Hyperbole, and here is the summe of it; what ever may be to the glory of God, or the good of his Church, be it never so difficult, Faith will effect it. Yea, a little active faith shall doe great things, a *graine* remove a *mountaine*. Although things be as stout and unyeelding as mountaines, as strong and firme as mountaines, as ancient as the everlasting hils, yet faith may remove them, if they stand in the way of Gods glory. You may read of the noble acts of Faith, *Heb.* 11. Amongst other won-

Matth. 17. 20.

ders in vers. 33. *By Faith men overcame Kingdomes.* If faith could conquer Kingdomes, can it not preserve Kingdomes, and reforme them? Faith workes by that power that accounts *the Nations as a drop of a Bucket, as the small dust of the ballance,* and *takes up the Iles as a very little thing.* Therefore in all your great consultations act in faith. *Isa.* 40. 15.

Faith will keepe you to a rule, and so make you exact in justice. Faith will waite upon God for a command, and so will never be found in any unwarranted course. It saith as *Moses* to God, *Exod.* 33. 15. *If thy presence goe not with me, carry us not hence.* Faith will have a finger of direction, and then doubts not of a hand of protection. It will have a word of precept, and then distrusts not another of promise.

Faith will goe forth in no strength but Gods, not in the strength of parts, policy, or multitude, as *David* went out against the *Philistine*, not with sword, speare, and shield. *But* (saith he) *I come against thee in the name of the Lord of Hosts.* See how he couches himselfe under this name of God by faith, when he was buset with adulators, *Psal.* 118. 9. 10. *It is better to trust in the Lord, then to put confidence in Princes.* He makes a wise choyce. Princes may erre and faile, but He rules pan with God and he cause: therefore reviled for God rather then men, though Princes, he proposes his enemies, ver. 10. *All Nations compassed me about.* No lesse then *Nations* against him, yea *all Nations*, and they *compassing him about.* Well, let them come, he knew whom he had be-

leeved,

leeved, *In the name of the Lord will I deſtroy them.* They come upon him againe with renewed ſtrength, and malice, ver. 11. *They compaſſed me about, yea, they compaſſed me about*; he kept to his firſt ſtrength, *In the name of the Lord will I deſtroy them.* His adverſaries are more inraged, ver. 12. *They compaſſed me about as Bees.* Bees for multitude, winged with fury, armed with weapons, ſtings; yet they could not affright nor weary his faith: his old ſhield was ſure, *For in the name of the Lord I will deſtroy them.* Faith would make us impregnable, invincible. Take therefore *Davids* reſolution in another place, *Pſal. 44. 6, 7. I will not truſt in my bow, neither ſhall my ſword ſave me. But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.* Faith onely can furniſh you with weapons fit for thoſe you have to deale with. Your adverſaries are Antichriſtian, they that will deale with ſuch, muſt come armed with *the blood of the Lamb, and the word of their teſtimony, Apoc. 12. 11.* And faith onely knowes how to uſe theſe. You ſhould carry the blood of the Lambe alwaies about you, weare it in your hearts, and thinke you have to doe with the enemies of that Chriſt that ſhed his blood for you, againſt thoſe that trample that blood under their feet by their ſuperſtition and prophanenesſe, ſuch as are bloody enemies, that thirſt for the blood of Saints.

Faith will ſtrengthen your hearts by the Word of God, and aſſure you, that in all your paines, you worke in the belly of a promiſe, and what

you doe is to make God faithfull; you are doing that which he hath promiſed to doe himſelfe, advance his Sonne, and pull downe his enemies. You want eſtabliſhing mercies: *If you will not beleeve, you ſhall not be eſtabliſhed, Iſay* 7.9. You want conquering mercies: *This is the victory that overcometh the world, even your Faith.* Nothing can ſtand againſt Faith, *Reſiſt the devill* (ſtedfaſt in Faith) *and he will flye from you.* If God give more faith, we need not feare more difficulties. We may ſay as *Paul, I can doe all things through Chriſt that ſtrengtheneth me, Philip.* 4.13. Dye under enemies, or live to conquer them. Therefore *beleeve and you ſhall ſee the glory of God, Joh.* 11.40. and *Jeruſalem a praiſe in the earth.*

Thirdly, If you would give God no reſt, you muſt in praying and doing quit your ſelves, and ſeeke the glory of God and the good of the Church.

First, you muſt not ſeeke your ſelves. Selfe is too baſe and low a thing to move a God with, as at all times, ſo now eſpecially, ſelfe muſt be below your thoughts, and not worth your meaneſt conſiderations; You eſpecially I ſpeake to, whom God hath taken up into the mount, as *Moſes*, to doe his buſineſſe, and to bring to us juſt and righteous lawes; You muſt now doe as the Church is exhorted to doe, *Pſal.* 45.10, 11. *Forget thy Fathers houſe*, thinke not of raiſing your eſtates, advancing your ſelves or your poſterity; *So ſhall the King greatly deſire thy beauty*, The King of heaven will

will take pleasure in you, and he will make the King on earth delight in you. Would you overcome difficulties without labour first to overcome your selves. You can doe nothing great and honourable, so long as selfe hath any power in you. Selfe and siniſter ends would blast and undermine your consultations, and divide you into as many wayes as you are men, (*If every man should seeke his owne, and not the things of Iesus Christ:*) which would be a mischeife that hell it selfe could not parallel; to speake our thoughts, we feare no treason but selfe. If you continue all to seeke the glory of God, you will be too strong for any power either to divide or breake. The first step of *Israels* deliverance was *Moses* stepping out of him selfe: *Heb.* 11. 24, 25, 26. *He refused to be called the sonne of Pharaohs daughter.* God would not imploy him till he had learned to refuse Court offers; *Chusing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.* A good patterne for publike persons; rather be poore with honesty and a good cause, then rise by Apostasy. And had he not continued faithfull and constant in selfe-denyall, *Israel* had beene lost. *Exod.* 32. 10. It was a hard pull. God was angry and would have consumed *Israel*; there was nothing lay in the way but *Moses* his sincerity and faithfulnesse to the cause. If he could be wrought off, the busineſse was at an end. God himselfe tries him, *Let me alone, &c. and I will make of thee a great Nation.* I will make thee great, and raise thy house to a Nation. But *Moses* is deafe to such offers, he

will not be taken off ſo, he purſues his worke faithfully, nothing will ſerve him but *Iſraels* deliverance: ſuch faithfulneſſe to the cauſe of God had you need have. The Apoſtle tels us, 1 *Tim.* 6. 9. *They that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drowne men in perdition and deſtruction.* If you will be rich or great, you will have temptations, and fall and drowne too in perdition. You, and Cauſe, and Kingdome, and all will drowne and periſh, if ſelfe-ends bias you. *Saul* went right a while, till faire *Agag*, and the fat of *Amalek* lay in his way, till a rich booty turned him from his obedience, ſee the ſtory 1 *Sam.* 15. and the dangerous conſequence of it. What ever pretence he had for his ſinne, in ſparing thoſe wicked enemies of the Church, that the people would have it, and it was for ſacrifice; yet ſaith *Samuel* to him, ver. 26. *Thou haſt rejected the Word of the Lord, and the Lord hath rejected thee from being King over Iſrael.* Neither people, nor falſe piety, nor pity, can excuſe neglect of Juſtice in Governours. If you would doe great things for God, you muſt not now *ſeeke great things for your ſelves.* Indeed you muſt be above the world and your ſelves. You had need be more then men, ſuch as *John Baptiſt* was, your worke is like his, to *pull downe mountaines, and exalt vallies, to make crooked things ſtraight, and rough things ſmooth.* And as he had, ſo you have to deale with a *generation of Vipers.* Now our Saviour ſhewes by way of queſtion, what he was not, and what he was, *Matth.* 11. 7, 8, 9. *What went you*

Ier. 40. 5.

out

out to see? a reed shaken with the wind? No, he was no light unstable man, that would fluctuate and vacillate at every wind of threatning greatnesse. *What went you out to see? A man clothed in soft raiment?* No, *such they are in Kings houses.* Iohn was no such man: he could not suite Herods humour, nor flatter his sinnes. He would not alter his habit of Camels haire, the Court could not change him. *What then went you out to see? a prophet? Yea, I say more then a Prophet.* Such should you be, neither shaken with threatnings, nor won by softnesse, men stedfast in justice, yea Counsellers, and more then Counsellers.

As you may not seeke your selves, so you must seeke the honour of God: that's the way to be more then men in our actions, to be divine in our ends. All other ends are too low for the meanest man, much more for so great a Councell. This is the way to prevaile with God: he readily imbraces any proposition this way. If any man have a designe to advance his name, what ever be the impediments, it must prosper: for you cannot have a thought this way, but God will second it. He can as soone desert himselfe, as those that worke for his glory. If you find any thing that may exalt his Majesty, and he give you a heart faithfully to desire it, be it what, or where it will, you need not despaire: though it lye under mountaines of Kingdomes, you shall *thresh them* to dust: *Isa.* 41.15. though it be buryed under Nations, and Empires, customes, antiquities, he will *drive the Nations asunder, scatter the everlasting hils*; nothing shall *Hab.* 3.6. stand.

ſtand in his way: where ere he findes his glory, he will ſeiſe upon it; and if they yeeld not ſpeedily, it will coſt them deare. For he hath ſaid, *Mine honour will I not give unto another.*

Seeke the good of *Zion*, this is the next to his glory, yea his glory is in *Zion*, there hath he put his name. This is a ſure way to move him: all that you can ſay or doe for his Church, is acceptable to him. What good deſignes come into your heads, are they for *Irelands* helpe, for the reliefe of his people, there or here? goe and preſent it to God firſt. See what his thoughts are *Jer.* 31. 20. *Is Ephraim my deare ſonne? is he a pleaſant childe? ſince I ſpake againſt him, I doe earneſtly remember him ſtill; therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord.* Is it for my deare people in Ireland you pray and labour? for my pleaſant children in England? I was angry, but I remember them ſtill, you did well to put me in mind, come, I will doe any thing for them. Oh! carry the Churches miſeries and diſtractions continually in your boſomes. That made the Prophet ſo earneſt and elaborate, v. 1. *For Zions ſake I will not hold my peace.* We have an excellent patterne of a publicke ſpirit in *Pſalm.* 137. 5, 6. *If I forget thee, O Jeruſalem, let my right hand forget her cunning: if I doe not remember thee, let my tongue cleave to the roofe of my mouth, if I preferre not Jeruſalem before my chiefe joy.* If my right hand doe not act its utmoſt for the Church, let it never act more; if my tongue doe not ſpeake what is for the good of the Church, may it cleave

to

to the roofe of my mouth: may my eſtate waſte and conſume, my parts be blaſted, my wiſdome be turned to folly, my time be nothing but diſtraction, if I doe not imploy all for the Churches good. Looke above your ſelves to Gods glory, and his Churches good, and then God and you drive one deſigne: you ſhall be *co-workers* with God; when it is too hard for you, you may expect his helpe: doe you but what you can, it is his owne buſineſſe, he will doe the reſt.

Fourthly, If you would give God no reſt, you muſt be bold, a bold begger will prevaile.

Let us breake in upon Gods retirings, thruſt our petitions into his eares, challenge mercy from him, urge his promiſes. God himſelfe hath warranted and allowed boldneſſe in prayer, *Ephe.* 3. 12 *Heb.* 4. 16. And none fare better then ſuch beggers. God admits his people to a ſtrange height of boldneſſe, to an impudency, ἀναίδεια, *Luk.* 11. 8. ſome read it (and the word ſignifies ſo) *propter improbitatem*, as if we might be unmannerly with God in a holy affection to his glory and his Churches good. *Let me goe*, ſaith God to *Jacob*, *Jacob* ſaith, no, *Thou ſhalt not.*

As we muſt be bold in prayer with God, ſo bold and couragious in our actions towards men. It is ſaid of *Joſeph*, that he was εὐσχήμων βουλευτὴς, *An honourable Counſeller*; *he went in boldly to Pilate, and begged the body of Jeſus.* And he did like an honourable Counſeller, that durſt ſay and doe what he thought to be right and juſt: he hazarded all in a good cauſe when it was at worſt: he would

owne Chriſt crucifyed. What favour he ſhewed to him being a condemned perſon, the law would interpret a juſtifying of his crimes, and an oppoſition to authority and Juſtice, and yet he boldly did it; and if he had not beene bold in it, he might have loſt it. Courage hath an excellent power in it: it alone will doe great things, *Act.* 4. 13. A company of Rulers were aſtoniſhed by the zeale of the Apoſtles. The Text ſaies, *When they ſaw the boldneſſe of Peter and John, and that they were unlearned men, they marvelled, and tooke knowledge of them, that they had beene with Jeſus:* As if boldneſſe had ſomething of the image of Chriſt in it: and certainely it hath a Majeſty in it; the Rulers were at their wits end, ver. 16. *What ſhall we doe to theſe men?* zeale vanquiſhes where it comes, it is like
a *Sam.* 1. 22. the *Sword of Jonathan and Saul, that returnes not empty.* And without this, other gifts and vertues are uſeleſſe. Feare diſables us for what we might doe, robs us of the meanes we have, and is a traitor to all great deſignes. Therefore God commands courage in *Joſhua*, *Joſh.* 1. 6. *Be ſtrong and of a good courage:* charged upon him againe in ver. 9. and by the people, ver. 18. as if the weight of all *Iſrael* lay upon this one grace, Courage. I will leave the Counſell with you that *Joab* gave his brother *Abiſhai*, They had a juſt cauſe, and ſo
Pet. Mar. true courage and valour will be imployed, *Non ut inferantur, ſed ut propulſentur injuriæ*, not to inflict but remove oppreſſion. *Be of good courage, let us play the men, for our people, and the Cities of our God,* 2 *Sam.* 10. 12. The argument is ſtrong, it is for

your people, and *for the Cities of our God*, for your people, as the Common-wealth, and Gods Cities as the Church, be valiant for both.

Fifthly, If you would give God no reſt you muſt pray againſt denials, worke againſt diſcouragements, perſevere in both. What ever difficulties you meete with, *Give him no reſt.* Be conſtant in the duty what ever God ſaith, put by his denyals, take no refuſals; the more denyals he gives, the more ſtrength you muſt get, *Mat.7.7. Aske and ye ſhall have*: if that be too weake and doe not obtaine, then *Seeke*, with more earneſtneſſe, *and you ſhall find*: if that faile, then *Knocke*, with more boldneſſe, *and it ſhall be opened to you.* This was the practiſe of that poore woman, *Mat.* 15. 22. *&c. Have mercy on me thou ſonne of David, my Daughter is grievouſly vexed with a devill. He anſwered not a word.* She cries after him: at laſt he ſaid, *I am not ſent but to the loſt ſheepe of the houſe of Iſrael*: ſhe leaves out the *Sonne of David*, and now *Lord* onely, *Lord helpe me.* What a Lord, and can helpe none but *Iſrael?* a Lord, and thy power confined? He ſeemes angry, and anſwers, *It is not meete to give the childrens bread to dogs.* She riſes higher, and lockes her ſelfe within his denyall; *Truth Lord, yet the dogges eate of the crumbes which fall from their Maſters table.* She pleads his truth and juſtice: if mercy will not ſerve, let thy words be true, I am a dogge, yet there is ſomething for dogges, let me but have a dogges portion, crumbes, I crave no more.

So ſhould we in praying and working: difficul-

ties ſhould raiſe our ſpirits: *Jacob* wraſtled in the night, that was one diſcouragement; he was alone, that was another; God was leaving of him, *Let me goe*; God ſtaid to his loſſe, *He ſmote his thigh*, yet he wraſtled upon one legge. So muſt you continue wraſtling with difficulties; If in the night of ſome calamity, if alone in that night, if God ſhould ſeeme to depart, yea, though he ſhould ſtrike and leave you maimed, halting, yet continue in the ſervice. Your valour and judgements have beene tryed, now your conſtancy, and patience is aymed at. Chriſt ſaith; we muſt pray alwayes, *non defatigari, faint not, non evadere κακὸν*, beginne well and end ill, *begin in the ſpirit and end in the fleſh.* To urge you to conſtancy, I might urge your ſufferings; it was *Pauls* argument to the *Galatians*, *Gal.* 3.4. *Have you ſuffered ſo many things in vaine? if it be yet in vaine.* If you ſhould now be weary and faint, before you be eſtabliſhed, you would loſe all your ſufferings, and the fruite of your long and great paines. As your owne ſufferings, ſo let Gods mercy ingage you to conſtancy. It is the ſame Apoſtles argument, 2 *Cor.* 4.1. *Having received mercy, faint not.* God hath preſerved you, covered you under his wings, doe not therefore let your hearts ſinke under your great burthens. Or may that argument move with you, 1 *Cor.* 15.58. *Be ye ſtedfaſt and unmoveable, alwayes abounding in the worke of the Lord, for as much as you know that your labour is not in vaine in the Lord.* The good that you have done is not ſmall, although not anſwerable to your

Gen. 32.

Luk. 18.1.

your deſires: Preſerving a Kingdome from ruine. We may ſay with the Prophet, *Except the Lord had left us ſuch a remnant, we had beene as Sodome, and we ſhould have beene like unto Gomorrah*, ſwallowed up of ſinne and miſery. Beſides the ſpreading of the light, larger diſpenſing of the Word, freedome from innovations: All of theſe pretious mercies, and many more, have beene the fruite of your watchfull care and paines. If we had no gaine here, yet God would reward you hereafter: Therefore *be ſtedfaſt and unmoveable, your labour is not in vaine in the Lord.* Iſa. 1. 9.

Conſtancy will conquer God and man. The *Iſraelites* overcame God, *Judg.* 10. 10, 11. &c. they cryed to him when they were oppreſſed, he upbraided them with former mercies, ſaid flatly, *I will deliver you no more.* Nay, which was worſe, bids them *Goe to their Gods whom they had ſerved, let them deliver them.* God that uſes to give liberally and upbraid none, here he gives nothing but upbraidings. They are not beaten off by this, but reforme he more exactly, renew their ſupplication, Doe what thou wilt with us, *what ſeemes good unto thee, Onely deliver us this day. q d.* What no more mercy? muſt we ſuffer? then doe what thou wilt: Let us ſuffer under thy hands, but deliver us from theſe *Ammonites*: we never was under ſuch cruell enemies as theſe, deliver us this day. In ver. 16. his Soule was grieved, he was wearyed, broken by their importunity. Goe on to ſeeke God, he cannot hold out long; prayers and importunities will breake his heart; extort,

and force mercy from him: we have wearyed him by ſinne, let us weary him by prayer: We have beene impudent in tranſgreſſion, be impudent in ſeeking deliverance: We have beene bent to perpetuall backe-ſliding, let us be as conſtant in ſuing for deliverance, and ſo we ſhall be as *Jacob*; *As a Prince haſt thou power with God, and with men, and haſt prevailed*, *Gen.* 32. 28. If it prevailes with God, with men much more.

By this conſtancy of importunity, *Dalilah* overcame *Sampſon*, *Judg.* 16. She deſired to know where his ſtrength lay; he deceived her, and mocked her divers times, at laſt ſhee urged him cloſe, ver. 15. *How canſt thou ſay, I love thee, when thy heart is not with me? And ſhe preſſed him daily with her words; and his Soule was vexed unto death.* ver. 16. *Luke* 11. 8. *Though he will not riſe and give, becauſe he is his friend, yet becauſe of his importunity he will riſe, and give as many as he needeth.* Where neither love, nor reaſon, nor deſert will gaine, importunity will make reſtleſſe. Hold out Worthies; *Jacob* had his wages denyed ten times, God paid him at laſt largely; ſo will he you, if you continue, waite patiently, be ſtedfaſt: The Kingdome is in a tottering condition, ſtedfaſtneſſe muſt beginne in your breaſts. Let me conclude this with *Pauls* words to the *Theſſalonians*, 1 *Theſſ.* 3. 8. *England* may uſe them to You, *We live if you ſtand faſt in the Lord.*

Amicus ille quod petebatur fecit, quia alter in petendo non defecit, Aug.

Sixthly, If you would give God no reſt, you muſt take none. The beſt way to make God reſtleſſe, is to be reſtleſſe in ſeeking, our activity workes

workes upon God. *Abraham* had a hot ſervice of it to quench the wrath of God kindled againſt Sodome, and he was early at it, *Gen.* 19.27. *David* when he had praying worke in hand, *Early will I ſeeke thee, Pſal.* 63. 1. When he had workes of juſtice in hand, he would diſpatch it, *I will early deſtroy all the wicked of the Land, that I may cut off all wicked doers from the City of the Lord, Pſalm.* 101. 8. When he had Church-worke in hand, *I will not give ſleepe to mine eyes, nor ſlumber to mine eye-lids, untill I finde a place for the Lord, an habitation for the mighty God of Jacob, Pſalm.* 132. 4, 5. You muſt be reſtleſſe till *Jeruſalem* reſt, and be eſtabliſhed. We are ſorry we muſt require ſuch paines of you, but glad to ſee your chearefull and indefatigable travaile. God that cals you to it, makes you willing and able for it. Remember you are watchmen, and they muſt *not hold their peace, night nor day.* Your waking is our ſleepe, your toyle, our eaſe, your trouble our peace.

You are like *Gideons* three hundred, *Judg.* 7. 5. *that lapped water with their tongues, as a dogge lappeth, Tanquam canis è Nilo; carptim, curſim;* ſo doe you, injoy your repaſts as *Jonathan* purſuing his enemies, *a little honey with the end of a rod, 1 Sam.* 14. 43. Goe on, Worthies, be yet more active, more heavenly, leſſe earthy. If you want comforts, looke up to God and behold him, ſaying, *Well done good and faithfull ſervants.* Let action be your reſt, let it be your meate and drinke to doe the will of God: God cannot reſt till you give over working, he will worke with you ſo long as you worke for him.

Seventh-

Seventhly, If you would give him no reſt, you muſt aske and deſire largely of him for his Church. God hath large thoughts toward *Jeruſalem*, *Call unto me and I will anſwer thee, and ſhew thee great and mighty things which thou knoweſt not Jer.* 33.3. God will doe for his people *abundantly above all that we can aske or thinke of, Epheſ.*3.20 Beyond your prayers and thoughts, much more beyond your indevours. God hath given in more in ſome things then was aymed at, and is reſolved to out-goe any that are imployed for his Church. Carve as largely as you will to *Zion*, God will adde as much more: he is reſolved no Creature ſhall equall him in love to his Church.

Take heed of being low ſpirited for God, of haltings and halvings in Reformation: Wee have ſeene the miſchiefes of ſuch a way already; yea, many times we loſe all, becauſe we would be contented with ſome.

The Prophet was angry with *Joaſh*, that when he was to ſmite the *Syrians*, he ſmote but thrice, 2 *King.* 13. 18, 19. God honours and proſpers them that doe all his will: *Jehu* did much, was very zealous, but the Text ſayes, *He tooke not heed to walke in the Law of the Lord God of Iſrael with all his heart, For he departed not from the ſinne of Jeroboam*, 2 *King.* 10.31. And the evill effect it had is noted in the next verſ. 32. *In thoſe dayes the Lord began to cut Iſrael ſhort.* The ſame meaſure that you mete to him, he will mete to you; as you ſow in *ſpirituals*, you ſhall reape in *carnals*; if you

cut

cut Reformation short, he will cut your priviledges and the Kingdomes peace short: It is safe and successefull to aime at great matters for God. We may thankefully imbrace what we can get, but seeke no lesse than perfection: *Magna audent quoniam magni sunt, & quæ audent obtinent. Bern.* They that are truely noble and magnanimous they will attempt great things for God, and what they doe attempt they shall obtaine. Thinke of no lesse then making *Jerusalem* a praise in the earth: despaire not to see her in all her beauty and brightnesse. In outward things, use your discretion, be as moderate as you see cause, but in the cause of God, *Moses* his resolution is worth imitation, he would not leave a *hoofe behinde him.* In this case *Jehoshaphat* gives good Counsell to his Judges, *the fear of the Lord write it in your hearts, 2 Chron. 19. 6. Take heed what you doe, for you judge not for man, but for the Lord.*

Thirdly, Wherein should this labour be employed? I shall be your remembrancer onely for two things; Doe them, and God will doe the rest, To make *Jerusalem* a praise in the Earth.

First, You must set up light. This is (as you have heard) a chiefe part of the Churches beauty; advance the light of powerfull Preaching, and that will advance the Truth, Religion, Peace, Christ, and all. The Hieroglyphicke of life amongst the *Egyptians* was light, a burning lampe: and though ignorance be the Mother of Romish devotion, such lampes are the life of Religion, powerfull Preaching.

It was the worke of ſome to doe all they could to put out the light, the moſt horrid, hellish, and unnaturall wickednesse that can be, to deny men the joy and comfort of our ſoules; the more malicious they were in ſuppreſſing of it, the more paines muſt be taken in freeing of it. You have done much this way, and intend more; our prayers ſhall joyne with your indevours, *That the Word may runne and be glorified*, 2 Theſſ. 3. 1. That it may be ſaid of *England* as it was of *Antioch*, Act. 13. 49. *The Word of the Lord was published throughout all the Region*. Nothing ſo excellent, but ſome are diſpleaſed with it: The light is offenſive to ſore eyes.

Some complained of *Prometheus* for teaching the uſe of fire, as the Poets ſay, and many amongſt us Preach againſt Preaching. But they that quarrell with the light, quarrell with Chriſt himſelfe, who is the *Light of the Gentiles*. Men complaine againſt the Seers, as Iſay 30. 10, 11. *We ſee not, propheſie not right things*. But their anger is againſt him that ſent them; let them ſpeake out and they ſay, *Cauſe the holy One of Iſrael to ceaſe from before us*. The light it ſelfe ſtands in the light of their wicked wayes, as the Angell in *Balaams* way to his ſinne, and that's the reaſon *They hate the light, becauſe their workes are evill*. Act. 13. 48.

Men father divisions upon the light, when as the preſent diſtractions and miſtakes are, becauſe it is but halfe day, the miſt is not quite diſpelled. Darkeneſſe cauſes divisions, and thoſe moſt dangerous, as quarrels in the night. The haires ſtowre,

stours and *Teachers*, and the *Worke of the Ministery*, *the nearer we come to the unity of the Faith.* Let light scatter, and it will pull downe the Kingdome of darkneſſe. You, and the Truth, and Chriſt have no ſuch enemy as ignorance.

Secondly, Advance holineſſe. This is another winning and prevailing bleſſing. Oh that *Righteouſneſſe might be as waves of the Sea!* And then our *Peace* will be as a *River*, *Iſay* 48. 18. Labor for holy Laws, holy worſhip, holy Sabbaths, holy families. For a holy Court, and then holineſſe will be in faſhion. For holy Univerſities, and then they will be filled, not with ſonnes of *Beliall*, but with ſons of the Prophets. But above all for a holy Miniſtry, *From the Prophets of Jeruſalem, is prophaneneſſe gone forth into all the Land, Jer.* 23. 15. and from them muſt the people learne holineſſe. And a holy Magiſtracy, if God would *reſtore our Judges as at firſt*; Let us injoy faithfull *Moſeſes, Joſhuahs, &c. Then ſhould we be called the City of righteouſneſſe, the faithfull City, Iſay* 1. 26. Nothing but ſinne can hurt us, and ſinne will not onely make all your good purpoſes of Reformation abortive, but Gods too, *Jer.* 18. 9, 10. *At what inſtant I ſay concerning a Nation and Kingdome, to build and plant it, if it doe evill in my ſight, that it obey not my voyce, then will I repent of the good wherewith I ſaid I would benefit it.*

Seeke firſt the Kingdome of God in light, and *holineſſe*, and *then all other things ſhall be adminiſtred unto you.* What ever difficulties hinder the execution, let theſe be firſt in your intentions.

These directions God hath given you by me a weake creature, I hope you need not much to quicken you. We desire with *Deborah* to bleſſe the Lord that made *the governours of Iſrael to offer themſelves willingly*. Remember the place God hath called you to: the Kingdome is in a broken and ſhatterd condition, you are our watchmen, we ſay to you as *Moſes* to *Hobab*, *Num.* 10. 31. in the Wildernesſe, thou art *to us inſtead of eyes*: you are our eyes to ſee our dangers, and our hands to defend us from them. We cannot better expreſſe that truſt that lies upon you then God himſelfe hath done concerning *Moſes*, *Exod.* 4. 16. *thou ſhalt be to him inſtead of a God.*

Iudg. 5. 9.

Governours are ſtiled Gods in Scripture, but thoſe beſt deſerve it that are delivering rulers: ſuch was *Moſes*, ſuch to us inſtead of a God are you, and then thinke you what Wiſdome, juſtice, firmneſſe, and ſtability is required in you.

The truſt is heavy, our expectations great, and the account will be dreadfull. If you were alone in this worke you would ſinke under it, but God hath promiſed his preſence, *and God is in you of a truth, it is the ſword of the Lord and the ſword of Gideon*: Gods people ſee it with comfort, his enemies ſhall feele it with ſhame. What the people obſerved of *Ionathan*, we may obſerve in you, 1 *Sam.* 14. 45. *he hath wrought with God this day*, ſo you have, and ſo you will, we hope: and then *Gamaliels* words will hold, *Act.* 5. 39. *if it be of God you cannot overthrow it.*

You labor with God, and for God, because you labour for *Zion*, you travaile for her that travailed with you; For the Church that muſt ſtand and proſper, Chriſt hath promiſed, *the gates of hell ſhall not prevayle againſt her*; not the gates in which was their ſtrength; in the *gates* the elders ſat, and ſo their polity as well as their ſtrength was in the gates; yet both ſhall not prevayle againſt the Church.

God is gone before you *travailing in the greatneſſe of his ſtrength*, challenging countries, and people, he ſaith, *I will divide Shechem, mete out the valley of Succoth, Gilead is mine, over Edom will I caſt out my ſhooe*, &c. *Pſal.* 60. 6, 7, 8. And the prayers of Gods people are gone like the Arke before the campe of *Iſrael, three dayes journey to ſeeke out a reſting place*, *Num.* 10. 33. they are before you, preparing your way, hewing downe difficulties: It is ſafe following ſuch a conduct: And God hath *made the people willing in the day of his power.* That of the Pſalmiſt is conſiderable, *Pſalm.* 47. 9. *The Princes of the people are gathered together*: the marginall lection is, *the voluntary of the people*, the generous of the people: God hath the hearts of all men in his hand; *And the ſhields of the earth belong unto the Lord*: The *Militia* of the world is his: And all theſe ſhall ſecond them that ſeeke his glory and *Zions* Peace. Therefore proceed chearefully to make uſe of this ſweete opportunity, to honour God, and heale our breaches. Heaven we hope is bigge with bleſſings, The Ta-

Iſa. 63. 1.

Pſal. 110. 3.

bernacle of God, is comming downe to dwell with men; what ever darke clouds appeare, let us continue praying, waiting, labouring, beleeving, God will at laſt *eſtabliſh, and make Jeruſalem a praiſe in the earth.*

FINIS.

Die Mercurii 29. Junii. 1642.

IT *is this day Ordered by the* Commons *now Aſſembled in* Parliament, *that Sir* Thomas Barrington *doe returne thankes to Mr.* Sedgwicke, *for the great paines he tooke in the Sermon he Preacht this day at* St. Margarets *Church in* Weſtminſter, *at the intreaty of the* Commons Houſe of Parliament, *this being the day of the publicke Faſt, And that he be deſired to Print his Sermon, And that no man preſume to Print it, but ſuch as he ſhall appoint, till the Houſe ſhall take further Order.*

H. Elſynge Cler. Parl. D. Com.

I appoint *John Bellamy* and *Ralph Smith*, to Print my Sermon. WILLIAM SEDGWICKE.

Die Mercurii 29. Junii. 1642.

IT is this day Ordered by the Commons now Assembled in Parliament, that Sir Thomas Barrington do returne thanks to Mr. Sedgwicke, for the great paines he toole in the Sermon he Preacht this day at St. Margarets Church in Westminster at the usuall time of the Commons House of Parliament, this being the day of the publicke Fast, And that he be desired to Print his Sermon, And that no man presume to Print it, but such as be shall appoint, till the House shall take further Order.

H. Elsynge Cler. Parl. D. Com.

I appoint Robin Britanny and Ralph Smith, to Print my Sermon. WILLIAM SPURSTOWE.

ENGLANDS

Absolute

MONARCHY,

Or Government of

GREAT BRITAINE.

Composed out of these three kindes, *Monarchy*, *Aristocracie* and *Democracie*.

From whence the Kingdome of *England* derives a fit parallell, by a *King*, a *House* of *Peers*, and a *House* of *Commons*.

From whence is collected and explained the Prerogative of the *King*, the Authority of the *Peers*, and the Priviledge of the *Commons*.

Whereunto is annexed His Majesties Resolution to maintaine the Priviledges of the Commons, and the full Authority of the Protestant RELIGION.

London, Printed for *Thomas Bankes*, 1642.

ENGLANDS

A Blue

MONARCHY,

Or, Government of

GREAT BRITAIN,

Compiled out of these three Kinds,

Monarchy, Aristocracy and Democracy.

From which the Kingdom of England

derives a three-parted, [illegible]s, a Mixt of

Power, and a Complex Government.

From whence is collected and explained the Pre-

rogative of the King, the Authority of the Peers, and

the Privilege of the Commons.

Wherunto is annexed His Majesties Resolu-

tion to maintain the Privileges of the Commons,

and the full Authority of the Parliament

IN ANSWER

London, Printed for Thomas Banks, 1642.

Englands absolute *Monarchy*, or *Government* of *Great Britain*.

THere are three kindes of Government amongst men, *Absolute Monarchy*, *Aristocracie* and *Democracie*, and all of these having particular conveniences, and inconveniences, the experience and wisdome of our Ancestors hath so moulded this out of a mixture of these as to give to this Kingdome (as farre as humane prudence can provide) the conveniences of all three, without the inconveniences of any one, as long as the ballance hangs even betweene the three estates, and they runne jointly on in their proper channell (begetting verdure and fertillity in the medowes of either or both sides) and the overflowing of either on either side raise no deluge or inundation.

The ill of absolute Monarchy is *Tyranny*.

The ill of Aristocracie is *Faction and Division*.

The ills of Democracie are *Tumults, Violence, and Licentiousnesse.*

The good of Monarchy *is the uniting of a Nation under one head to resist invasion from abroad, and insurrection at home.*

The good of Aristocracie *is the conjunction of Councell in the ablest persons of a State, for the publicke benefit.*

The good of Democracie *is liberty and the courage and industry which liberty begets.*

In this Kingdome the Lawes are jointly made by a *King*, by a House of *Peeres*, and by a House of *Commons*, chosen by the people, all having free Votes, and particular priviledges.

The government according to the Lawes is trusted to the King, power of treaties of Warre and Peace, of making Peers, of chusing Officers and Councellors for State, Judges for Law, Commanders for Forts and Castles, giving Commissions for raising men to make warre abroad, or to prevent or provide against invasions, or insurrections at home, benefit of confiscations, power of pardoning, and some more of the like kinde, are placed in the King. And this kinde of regulated Monarchy having this power to preserve that authority, which without it would be disabled to preserve Laws in their force, and the Subjects in their liberties and proprieties, is intended to draw to him such a respect and relation from the great ones, as may hinder the ills of Division and Faction, and such a feare and reverence

from

from the people as may hinder Tumults, Violence and licentiouſneſſe.

Againe, that the Prince may not make uſe of this high and perpetuall power to the hurt of thoſe for whoſe good he hath it, and make uſe of publick neceſſity for the gaine of his private favourites and followers, to the detriment of his people, the Houſe of Commons, an excellent conſerver of liberty, but never intended for any ſhare in government, or the chuſing of them that ſhould govern, is ſolely intruſted with the firſt propoſitions concerning the levies of moneys (which is the ſinewes as wel of peace as warre) and the impeaching of thoſe, who for their owne ends, though countenanced by any ſurreptitiouſly gotten command of the King, have violated that Law, which he is bound (when he knowes it) to protect, and to the protection of which they were bound to adviſe him, at leaſt not to ſerve him in the contrary.

And the Lords being truſted with a judicatory power, are an excellent skreene and banke betweene the Prince and People, to aſſiſt each againſt any incroachments of the other, and by juſt judgements to preſerve that Law which ought to be the rule of every one of the three.

This is the exact forme of government eſtabliſhed in the Kingdome of England, which I have publiſhed for the ſatisfaction of all thoſe that deſire to be informed of the manner and ground of the government of this State.

It being neceſſary in theſe troubleſome times that all men ſhould know how to obey both King and Parliament, how to maintaine the Kings juſt and royall Prerogative, and likewiſe how to defend the juſt priviledges of Parliament.

For as the three kindes of Government are in a friendly combination united and become one abſolute government, ſo the Kings royall Authority, the judicatory power of the Lords, and the juſt priviledge of the Commons, are firmely united to make one abſolute power.

Which intimates unto us, that to maintaine one onely, is not our duty, or two, and neglect the third, but to maintaine a firme and inſeparable union: for to make a diviſion is the firſt ſtep to diſſolution: wee ought not to maintaine the Kings regall Prerogative, to ſuppreſſe the judicatory power of the Lords, nor the judicatory power of the Lords to make breach of the priviledges of the Commons, but maintaine each in its proper degree, by that meanes to make up an abſolute *Monarchy*.

BRITISH MUSEUM

His

His Majesties Letter to both Houses of Parliament.

HIS Majesty perceiving the manifold distractions which now are in this Kingdome, which cannot but bring great inconvenience, and mischiefe to this whole Government; In which, as his Majesty is most chiefly interessed, so he holds himselfe by many Reasons most obliged to do what in him lies, for the preventing thereof; though he might justly expect (as most proper for the duty of Subjects) that Propositions for the remedies of these Evils, ought rather to come to him, then from him; yet his Fatherly care of all his people being such, That hee will rather lay by any particular respect of his owne dignity, then that any time should be lost, for prevention of these threatning Evils, which cannot admit the delayes of the ordinary proceedings in Parliament; Doth thinke it fit to make these ensuing propositions to both Houses of Parliament.

That they will with all speed fall into a serious consideration of all those particulars, which they shall hold necessary, as well for the upholding and maintaining of his Majesties just and Regall Authority,

rity, and for the ſetling of his Revenue; As for the preſent and future eſtabliſhing of their priviledges, the free and quiet enjoying of their Eſtates and Fortunes, the liberties of their perſons, the ſecurity of the true Religion now profeſſed in the Church of England, and the ſetling of Ceremonies in ſuch a manner, as may take away all juſt offence: Which when they ſhall have digeſted, and compoſed into one entire body, that ſo his Majeſty and themſelves may bee able to make the more cleare judgement of them: It ſhall then appeare by what his Majeſty ſhall doe, how farre he hath been from intending or deſigning any of thoſe things, which the too great feares and jealouſies of ſome perſons ſeem to apprehend: And how ready he will be to equall and exceed the greateſt examples of the moſt indulgent Princes in their Acts of Grace and Favour to their people.

So that if all theſe preſent diſtractions (which ſo apparantly threaten the ruine of this Kingdome) do not (by the bleſſing of Almighty God) end in an happy and bleſſed Accomodation, his Majeſty will then be ready to call Heaven and Earth, God and Man to witneſſe, that it hath not failed on his part.

FINIS.



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THE PARLIAMENTS RESOLUTION,

For the speedy sending an Army into the *North*: The Earl of *Essex* to be the Generall; and that the Earl of *Bedford* be Generall of the Horse.

ALSO,

THE TRVE RELATION

of a Fight Performed at *New-Castle*, between the Earle of *New-Castle* with 500. Cavaleers, and the Town and Colliers of *New-castle* who have been much prejudised by the Earls placing a Garrison there where was 11. of the Cavaleers killed, and the rest fled without hurt to any of the TOWNE.

Ordered to be Printed and Published,

Hen. Elsing. Cl. Parl. De. Com.

11 July

LONDON, Printed for G. Tomlinson, 1642.

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to the North: The Earl of Essex to be
the Generall; and that the Earl
of Bedford be Generall of
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ALSO,

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the TOWNE.

Ordered to be Printed and Published,
Hen. Elsing. Cl. Parl. Do. Com.

LONDON, Printed for G. Tomlinson, 1642.

NEWCASTLES LAMENTATION, AND HULLS PRESERVATION,

Both occationed by His *Majesties* Preparation of War, which alreadie hath began in *Newcastle* on *Monday* the 14. of *July*, 1642.

SIR,

ACcording to my Ingagements to your selfe formerly, after my love remembred. I thought good to advertise you of the newest, and true newes from the *North*, which through the Maligniant Party and wicked Counsell about His Majestie, who have first diverted the Kings Majesty from his High Court of Parliament, and do daily persist to animate His Majesty and his good Subjects, to be raisers of a civill warre, which themselves have been the chiefe actors; and nothing is in their minds as can be thought, but to seek the ruining of this

Kingdome: And ſo is it at this time, that the Court of *Yorke* doth entertaine all ſorts of Delinquents, of whom, ſome by His Majeſty have been Proclaimed Traitours, as the Lord *Digby*, and others, and yet have made the Court of *Yorke* a ſanctuary of all Delinquents, againſt the juſtice and Priviledge of Parliament; to the great danger, not only of the diſturbance, but even of the ſubverſion of the originall conſtitution and frame of this Kingdome.

We credibly heare from *New-Caſtle*, that the Earle of *New-Caſtle* being ſent by His Majeſtie, Marched with 500. men to place a Garriſon more ſtronger for the defence therof, whom the Townſmen ſeeing their inſolency and violence they committed upon the Towne, making their will a Law, and taking mens goods *nolens volens*, the Towne and Colliers of *New-Caſtle* manfully reſiſted them, and made them Retreat out of their Bulwarks and out of the Town; and upon their reſiſtance killed eleven of their men, but the Townſmen and Colliers eſcaped without the loſſe or hurt of theſe bloudy minded Cavaleers: But we hear ſince, the Earle of *New-Caſtle* is gone back to *Yorke* for more ſtrength, to go againſt the Inhabitants of *New-Caſtle*; which if they ſhould any wayes overcome them, the Citie of *London* is like to undergo great damage, it being the chiefeſt place for Sea-coales. Therefore 'tis very neceſſary and convenient, that the High Court of Parliament would take it into ſerious conſideration, that their may ſome ayde be

ſent to their reliefe. And indeed ſo is it in all the Northern parts of *England*; for every man is in feare, that is rich, of preſent ſurprizall, ſeeing a civill War alreadie begun in many parts and Counties of this Kingdome; as namely, at *Leiceſter* by Maſter *Haſtings*, of whoſe ſucceſſe he hath no great reaſon to boaſt, and alſo by the Lord *Strange* in *Lancaſhire*, againſt the whole County, but eſpecially againſt the Citie of *Manchester*; and likewiſe now at *New-Caſtle* by the Earle of *New-Caſtle*; but their hopes are by the great mercie of God fruſtrate of what they thought ere this to have had poſſeſſion of.

His Majeſtie is now at *Beverley* with a great Armie of men, with an intention to take the Towne of *Hull*; and to that end hath imployed many men in worke to digge Trenches, and make Bulwarks to command the Town, and hath ſtopped the paſſage of all freſh-water for comming into *Hull*; but the whole County of *Lincoln* are very obſervant to Sir *John Hotham*, and the Parliaments deſires, that they will ſpend their lives and eſtates, to maintaine that Town with all neceſſaries, againſt any oppoſition, for the KING and Parliament: But the ſtrength and ſcituation of that Town is ſuch, that 40. thouſand fighting men are not able to take it, if the hearts of them be true to their KING and Countrey, which are in the Town.

We hear newes to *Yorke*, that the Lord *Strange* hath fallen from his deſigns concerning the Commiſſion of Array, and the placing of the Militia,

and

and will not do any thing contrary to Law, or that shall be prejudiciall to the Kingdome.

The Cavaleers are at *Yorke* very insolent, that men dare not without great feare of danger walke the Streets after Sun-set; for they will three or foure of them set upon one man, and take all that he hath, and wound him, and slash him with their swords, upon refusall to them what is his own.

They have here beene so presumptuous and opposite to Justice, that upon *Thursday* night last, there was nine Cavaleers walked the streets of *York* seeking what prey they might devour to enrich their beastly and carnall lusts, though with the utter impoverishing of whom they ranfack; they met with three Gentle-men of note in the County of *York*, who came to *York* upon their occasions, they cowardly set upon them, with dam, and sinke them, they must have what money they had, or else they would make them a prey for the fowls of the ayre; but the Gentle-men being resolute, rather then they would thus be out-dared, they would endanger themselves to resist their desires, which very manfully they did, & cut two of them very shrewdly that tis thought they will never recover with life, the other seven being never a one free from some cut or other about them, they so manfully behaved themselves. The gentlemen being all of them in the Surgeons hands, and all something wounded, but in no danger of death. Four of the Cavaleers are taken and are in hold, but the favours they receive from Court from the hands of Noble men,

tis

this thought will easily free them without any trouble at all, but a shew; which makes them to run on in these and the like courses of injustice and wickednesse, without the feare of God, or man. Thus desiring of the Lord, that he would please to put a period unto these cruell and civill Wars and distractions; and that it would please the Almighty God, who is the onely Governour and Ruler of of Kings; put it into the heart of our King, with an unanimous consent, to expose his evill Counsellours now about his Majestie, to the just censure of the high Court of Parlia. and himselfe joyn with them for the establishing of this kingdom in Peace.

Thus with my love to all my friends till the next conveniencie, I rest.

Yours, *John Williams.*

VOTES. *Die Martis.* 12. July. 1642.

Resolved upon the Question.

THat an Army shall be forthwith raised for the safety of the Kings Person, defence of both Houses of Parliament, and of those who have obeyed their Orders and commands, and preserving of the true Religion, the Laws, Liberty and Peace of the Kingdom.

Resolved upon &c.

That the Earl of *Essex* shall be the Generall.

Resolved upon the Question.

That this House doth declare, that in this cause for the safety of the Kings Person, defence of both Houses of Parliament, and of those who have obeyed their their Orders and Commands, and preser-

ving of the true Religion, the Lawes, Liberty and peace of the Kingdome, they will live and die with the Earl of *Essex*, whom they have nominated Generall in this Cause. *Resolved, &c.*

That a Petition shall be framed to move His Majesty to a good accord with his Parliament, to prevent a civill War.

The Petition being drawn, was agreed unto upon the Question, and with these Votes were presented unto the Lords. Who returned Answer, they did concur with the House of Commons, *in omnibus*.

Whereupon both Houses ordered, that the Earle of *Holland*, Sir *John Holland*, and Sir *Philip Stapleton*, should forthwith repair to *Beverley*, and present the Petition unto his Majestie.

The Message of the 11. of *July* came to the House of Peers, after this Petition was agreed on; being so full an Answer thereunto, as both Houses resolved to give no other Answer to that Message, but the said Petition.

Resolved upon the Question, 14. July. 1642.

That all the Members of this House that have subscribed for the bringing in of horse, money, or Plate, do bring in the same by Tuesday next, and that a Report be made then to the House who are defective herein. *Resolved, &c.*

That the Earle of *Bedford* shall be Generall of the Horse.

Hen. Elsing. Cl. Pa. Com.

FINIS.

THE

DESIRES

AND

PROPOSITIONS

PROPOSED

To Sir *John Hotham*, by the Prince his Highneſſe, concerning the Town of *Hull*.

With Sir *John Hothams* Anſwer and Reſolution nothing derogating from his former Conſtancie.

Likewiſe a moſt Remarkable Paſſage concerning the PALSGRAVE.

Together with the Occaſion of his Majeſties going from *York* to *Newcaſtle* upon *Tyne*.

Ordered by the Lords and Commons in Parliament assembled, That this Book shall be Printed.

July 19. LONDON, Printed for Edward Johnſon.


DENSE

THE DEIREE OF THE

Prince His Highneſſe, to Sir John Hotham.

Worthy Sir,

WHen the Prince with his forces drew neer the Town of *Hull*, He ſent forth a Herauld to Command the Gates to be opened, and to have the town furrendred up; But He found the ſame Entertainment which his Majeſty had formerly.

This Anſwer being returned to His Highneſſe, you cannot conceive but as ſo great a Repulſe and denyall, he muſt be

very much moved. Whereupon Immediatly a second Messenger was sent to the town, at which Summons Sir *John Hotham* did presently attend his Highnesse from the Walls, to whom his Excellencie did deliver himself in this manner.

That it was strange that he against his *Oath of Allegeance*, and much contrary to the trust and confidence which his Majesty had formerly reposed in him, should thus obstinately both against Equity and Justice oppose his Majesty, and constrain him to use such violent means to obtain that, which he thought he might by His Power and Right Command.

And withall enformed him, that now it was no time for dispute, but willed him to surrender up the Town, which he so long had detained from his Majesty, which if he would do, and submit himself unto his Royall Clemency, happily His Majesty, out of his tender Affection which He always bore to the infirmities of His Subjects, which he is sensible may be some-

times

times misled, might indulge these his yet Contumelious Errours, and in hope of his future amendment forget, and forgive his former Errours, and restore him to all those Liberties and Fortunes he formerly enjoyed.

After His Highnesse had thus delivered himself, Sir *John Hotham* after some small pause, but serious Consideration, in all humble manner thus expresst himself unto his Highnesse.

Let your Excellence be pleased to lend a patient Ear unto your most faithfull servants defence, whose Loyall intentions have always beene, and ever shall be most zealous to serve your most Royall Father, and next after him your Excellence.

And I could wish both my Life and Fortunes certiople, that by the free Expense of them I might testifie the Gratitude and Observance of Duty, which I owe unto your most Royall Father, and my most Gracious Sovereign.

You

You cannot taxe me of such fowle and hainous Crimes, as the *Malignant Party* do object against me, when you shall rightly consider that all my endeavours have laboured for the priviledge of the Subject, and the security of the Kingdom, no wais impugning the *Prerogatives which belong to the Crown.*

And certain it is, that both your Royall Self, and also all the world may justly condemn me of Infidelity, if I should trecherously deceive that trust, which the Supream and Highest Court of this Kingdom hath entrusted me withall; and in the Breach whereof may insue the generall Ruine of this Nation.

A trust of so great weight and high Consequence cannot be deceived, but a heavie discredit must of necessity brand him, who shall give the occasion of that breach.

So far is from me the very thought of disloyalty, that if it shall please that power, who did first commit that trust to me, to consent with my self, I shall

all

all freedom of mind, and Loyalty of hart give up both the Town, and my ſelf, and all that I may properly call mine unto his Majeſty, and humbly proſtrate both them and my ſelf at His Majeſties feet, not doubting, but upon His juſt and mature conſideration, he may not only forgive my Errours, if any in this caſe have bin committed, but alſo command my fidelity, and out of his clemency and goodneſſe thinke mee fit to ſerve His Majeſty.

Thus Sir *John Hotham* having delivered himſelf, but keeping the town, the Prince left him for the preſent, and we do expect that His Highneſſe ſhould levie a Battery againſt the town.

The *Palſgrave* is gone from *Yorkſhire*, into *Lancaſhire*, to take up forces, and to repair to *Hull* with all ſpeed he can.

The King himſelf is gone from us, and will the next *Tueſday* night be at *Newark* upon *Trent*, and from thence he will goe to *Lieceſter*. Thus I reſt,

John Mills.

Both

The Kings Majesty hath also Declared to all the Northern parts of *England*, that whosoever shall give him their cheerfull help at this time, either with Men, Horse, Arms, or Money, to be brought, sent, or conveyed unto him, He will look upon it as a service never to be forgotten, which Declaration He commanded should be sent to all his loving Subjects in *Yorkshire*, which they most cheerfully assented to, promising to aid and assist him with Men, Horse, Arms, and Money, for the peace and safety of the Kingdome.

Both Houses Voted, that it is illegall and against the Laws of the Land, for any to appear in such a warlike manner.

Ordered that this be printed and published.

John Brown Cler. Parl.

Hen. Elsing Cler. Parl. D. Com.



A MOST

EXECRABLE

ND BARBAROVS MVRDER

done by an *East-Indian* Devil, or a Native of *Java-Major*, in the Road of *Bantam*, Aboard an *Engliſh* Ship called the *Coſter*, on the 22. of *October* laſt, 1641.

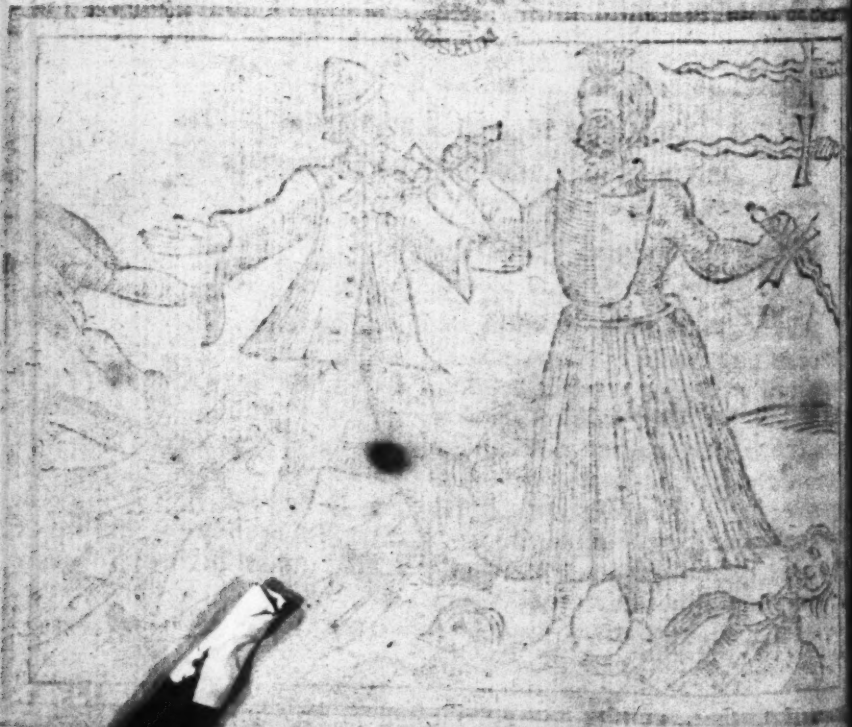
Wherein is ſhewed how the wicked Villain came to the ſaid Ship and hid himſelf till it was very dark, and then he mudrdered all the men that were a Board, except the Cooke, and three Boyes.

And Laſtly, how the murderer himſelfe was juſtly requited.

Captain *William Minor* being an eye-witneſſe of this bloudy Maſſacre.



LONDON, Printed for T. Banks, July the 18. 1642.



A MOST EXECRABLE AND BARBAROUS

Murther; done by an *East-Indian* devil, or a Native of *Java-Major* in the Road of *Bantam*, Aboard an *English* Ship called the *Cojer*, on the 22. of *October* last, 1641.

THe Blessings of gracious Favours, Mercies and Bounties (which God hath bin pleased from time to time, to pour upon this our undeserving Nation) are innumerable and infinite: Of all which happinesses, amongst things Temporall; the knowledge of Building, Shipping, Skill, Strength, Honour and profit of Navigation is not the least, the glory of God, the propagation of the Gospel, the discoveries of strange Empires, Kingdoms, and mighty Regions, the conversition of many *Pagans*, *Heathens*, and *Infidels*, the Exportation and Importation of native and forraigne Commodities, the great increase of Traffique, the raising of Merchants and Marchandize, the great nursery of Mariners and Sea-men, and the strength of this Kingdom, by the multiplicity of goodly ships; all these blessings (or the most part of them) have bin by pains, cares, happy successes & prosperous voyages of many worthy men, Adventurers and skilfull sea-men, by their trading to *Moscovie*, *Turkey*, *Spain*, *Barberie*, to the *West-Indies*, the *Straits* and *Levant*, but especially to the *East-Indies*.

Amongst

the

Amongſt the many voyages that have bin made into the Orientall Countreyes, (whereof ſome Ships have been 4. ſome 3. years in performing the ſaid voyages out and home,) this treatiſe which followeth is exceeding remarkable, for the ſpeedineſſe of departing and returne.

On the 7. of *April* laſt 1641. Captaine *William Minor*, (A Gentleman whoſe skill, valour, and induſtry is well approved,) being commander in the good Ship called the Royall *Mary*, of the burthen of 1000 tuns, Set ſaile from the *Lizar*. (in *Cornwall*,) and after many variations of winde, weathers, and climates. From the *Lizard*, he ſaild for *Bantam*, a city of *Java Major*, where he arived in the Road the 14 of *Auguſt*; it is one of the Eaſterne *Iſland* of the *Indies*,) and having the Ships lading there and diſburthened: He with all cellerity, began to lade again on the third of *September* and on the 9 of *November*, being richly laden, weighed Anchor for *England*, with ſuch proſperous ſucceſſe (through Gods great gooneſſe and mercy,) that by the 18. of *April*, made the Lands-end; and on the 20. he Anchored in *Plimouth* Rode, Arived at *London*, having bin in all out but 12 moneths and 11 dayes, of the which he ſtaied 20. dayes by the way; that is 11 dayes, at the *Cape Bona Sper*, and 9. dayes at St. *Hellena*. This is one of the ſhorteſt voyages to the *Eaſt-Indies* that ever was perfo[illegible]ed betwixt *England* and *India*.

And now I proceed to the Relation of the murderous Maſacre which was done by a *Pagan* or devill, aboard a Ship called the *Coſter*, which Ship was in Burthen 400. tuns, and mand with 100. *Engliſh* men and boyes: But at this Maſacre the men were moſt of them a ſhore to fetch freſh water, and on other occaſions, by reaſon wherof thoſe few that were aboard the Ship, ſuffered as followeth.

On Friday the 22. of *October* laſt 1641. towards night there came aboard an *Engliſh* Ship called the *Coſter*, in a ſmall Prow (or flat Boat with one padle) a proper young man, (a *Java* which is as much to ſay, as a man born or native of the Territory of *Java*.) This man (or devill in mans ſhape,) with a pretence to ſell ſome Hews, (hatching miſchief in his damnd minde,) did delay and trifle time, becauſe he would have the night more dark for him to do his deeds of darkneſſe: At laſt he ſold 6. *Hews* for half a Royall of 8. which is not much above two ſhillings. There came alſo another *Java* aboard, (with the like ſmall Prow or Boat) to whom he gave the half Royal, ſent him away and bad him make haſte, he being asked for what the other *Java* went for, the anſwer was that he had ſent him for more *Hews* and *Goates* to ſell.

Night being come, and very dark, (for it was the laſt night of the wane

of

of the Moone,) This inhumane dog ſtaid lurking under the half deck, having 2. Creſts (or dangerous waving Daggers) and a Buckler, of which he would have ſold one and the Buckler with it, and as he was diſcourſing, he took off one of the Creſts hefts; and put cloath about the tongue of the Blade, and made it ſure faſt; on the other Creſt he roled the handle with a fine linnen cloath to make it alſo ſure from ſlipping in his hand: theſe things he did whilſts the Maſter *Robert Start*, *Stephen Roberts* his Mate, *Hugh Rawlinſon* Chirurgian, *William Perks* Steward, *James Biggs* Gunner, and 3. Boyes or Youths attending. At ſupper they were very merry, and this Caitiffe took notice of their careleſneſſe of him, to ſuffer him to ſit on the quarter deck upon a Cot cloſe by them.

Supper being ended about 6. at night; the Maſter went to his Cabin to reſt, the Gunner asked leave to go a ſhore, (the ſhip riding but half a mile from landing. Afterwards *Robert Rawlinſon*, and *Perks* walked upon the quarter deck; and the deviliſh *Java* perceiving the Maſter to be abſent, he asked the Boyes where he was, who anſwerd he was gone to ſleepe, this queſtion he demanded 3 or 4 times of the Boyes, and finding it to be ſo, he aroſe from the place where he ſate, which was on the ſtarboard ſide, and went about the Table next the Mizzen Maſt, (where *Roberts*, *Rawlings*, and *Perks* were walking,) with his Target about his Neck for defence againſt Pikes, or the like; and his 2 Creſts in his hand, and upon a ſudden cryes *a Muck*, which in that language is, I hazzard or run my death: Then firſt he ſtabd *Roberts*, ſecondly he ſtabd *Rawlinſon*, thirdly *Perks*, all three at an inſtant. After that, he let drive at the Boyes, but they leapd down, and ran forward into the fore caſtle, where they found the Cooke, to whom the Boyes related what had happened.

The Vil'aine preſently went to the great Cabbin door, where the Maſter being wakened and heard ſome buſtling, opened the door, and was no ſooner out, but ſtabd dead. The Gunners Mate hearing ſome ſtir, went out of the Gun-Roome, and coming up a Scuttle (where the Maſter was murdered,) there was he alſo ſtabd that he fell down the Scuttle, but making ſhift to creep into the Gun-Room and was there found dead upon his knees, leaning upon a Cheſt: The Chirurgian (*Rawlinſon*) gat into the fore Pick, and there ſat down and dyed.

The *Java* keeps his ſtand under the quarter Deck, where he had ſlain the Maſter and the Gunners Mate, and never proffered to purſue or aſſault thoſe in the fore-caſtle.

John Taylor, ſeeing the danger he was in, made way to give fire to a peece of Ordnance in the Cook-room, and laying a Coal upon the Touch-hole of

the Peece, he fooliſhly blew the ſame with his mouth, whereas the Peece took fire, and ſo violently blew into his mouth, that he dyed of the ſame blaſt within 2 dayes after.

In this time the Ships Long-boat and Skiffe, had made a turn a ſhore for freſh water; which returned about 7 in the evening, which they in the fore-caſtle perceiving, called unto them, telling them there was a *Mute* aboard, who had ſlain the Master; and all the men, except the Cooke and 3 boyes, at which the Long-boat laid the Ship aboard in the Bowe, and took into her the ſaid Cooke and Boyes, (which were all that were left alive in the Ship) except one *John Taylor*, who was not yet dead, for they took him into the boat, and he died 2 dayes after; and preſently they went aboard the Royall *Mary*, and certified Captaine *Minor* of the bloody Maſacre committed.

The Gunner and Carpenter (as yet) knew nothing of this miſchief, for they went aſhore together to fetch a bagge of Royalls; and returning, the Gunner firſt entred, with the bagge under his arme, and going to open a gratting door under the quarter deck, where the *Java* kept his ſtand, there the Rogue alſo ſtabd him into the left breaſt, but by the mercy of God it lighted glaunсing upon a rib, ſo that it pierced not into his body; he wondring who it ſhould be that ſtabd him and there being no light, nor any that would ſpeak or anſwer him; calld to the Carpenter, and bad him ſtay in the Prowe (or boat,) for I am ſtabd in the dark (quoth he,) and ſo the Gunner and the Carpenter left the Ship *Coſter*, and went aboard of the Royall *Mary*. But it is to be noted, that the *Java* did not purſue the Gunner after he had ſtabd him, but ſuffered him to go over the Ships ſide into the boat where the Carpenter was. Being come to the *Mary*, there related what had happened to them: likewiſe there they found their Long-boat, with the Cooke and the 3 Boyes. And preſently the Captaine commanded his own Skiffe and the *Coſters* to be well mand, and becauſe it was very dark, he gave them order that they ſhould keep about the other Ship till it was day, and not to ſuffer any boats to board her: This charge was given to the Captaines Mate Maſter *Gardner*, who performed it diſcreetly, but by that time the boats got to the *Coſter*, the lights were almoſt burnt out, and there no more to be had at that time. So the Skiffe being mand well, went and cut away the ſmall Prowe or boat which brought the curſed Cur aboard.

The *Marie* Pinace well furniſhed, being appointed by Captain *Minor* command, what to do in boarding the *Coſter*, and that by no meanes they ſhould enter till night was paſt; but the giddy multitude overſwayd Maſter *Gardner*, and forced the boats aboard, on each bowe of the Ship, and the Mariners entred with Pikes, Halberts, Swords, Bucklers, and other Wea-

pons

ons neceſſary; they cleared the Cook-room, the Waſte, and between the Decks, all this while the *Java* conſtantly kept his ſtand in the quarter deck, by the great Cabbin door. Our men (finding no reſiſtance,) our Trumpeter too haſtily entred the quarter deck door, would not ſtay till light came; But he; (poor man) had his fatall portion which the Maſter and Gunners Mate had in the very ſame place where they were kild, there fell he wounded mortally: Had he but ſtayd for light according to order; or for ſome Pikes they had with them, the Tragedy had been ended without the loſſe of him: for after the Halberts, Pikes and ſuch Weapons, plyed faſt upon the Villaine, that he was forced to retire Abafte the Mizzen Maſt, and Bitacle, where they had him at a Bay, as it were in a ſnare or Net; for over his head was a Scuttle, where one of our men ſtood with a groſſe ſpit, who gave him a Launching wound into the breaſt, that the thruſt went down into his belly, which made him turne, and then his Buckler did him no good, for he was faſtned to the Bulk-head, (as if he had been nayld,) and preſently he had ſo many wounds upon him, as would have kild a ſcore of his companions.

Divers are the opinions of men concerning this Action, the King and Natives do ſay, that it was upon diſcontent, that he could not obtain a woman in marriage, (after their faſhion,) and had vowed therefore he would be revenged on any whomſoever, he cared not who, and that affront was the period of his revenge, as ſable as his ſoul. Some others do alleadge that *Keyradding* who is in that Cuntrey a Noble man; (one that is in good eſteem with our Nation,) had been aboard the day before, and had ſeen ſome gold that the Maſter had to ſell, and agreed with him for the price, and promiſed to come at that time that this *Muck* came aboard, and bring the money to pay for it, but it is otherwayes conjectured, that he ſuppoſed to have it by the attempt of this *Muck*, (for the *Iava* or *Muck*) had ſeen the gold, and enquired for it after he came aboard; but inſtead of that money *Keyradding* promiſed to ſend, he brought 2 Creſts and a Target, (wherewith he did the miſchiefs.) And when the 6 murdred corps were in the boat, to be carried aſhore to buriall; the Preſident and Captain *Minor* were in anothr boat, and met *Keyradding*, ſhewing him the dead Corps, and the Weapons, whereat he was much abaſhed, he was demanded if he knew the Creſts or Target, he preſently anſwered that it was very eaſiy to be known, being the Picture of a Sea-Devill, with a hand that held a Creſt-handle with two blades, (the one forward, and the other backward.) The Preſident ſent to the King, for Howkame (which is juſtice,) and did intend to have gone himſelf after, to have ſeen the event: But whilſt the Preſident was at Dinner, *Keyradding* came in, and ſaid that the King with his great Counſell and *Oronkoyes* (who

(who are as Earls, Dukes, or Princes) had *Prichard* (which is concluded that it was for the discontent for the deniall of his love, that he had run *Muck*, and therefore it was but vain to trouble the King any further in the matter; and this is the *Javas Hawkum*, or strange kinde of justice.

Some 2 dayes after, there was a great *Oranky* confessed that the night before, he did tell him that he would run this *Muck* aboard an English Ship: And this *Oranky* was the Kings favourite, yet he never made the King, or our President acquainted with it; for which neglect of his, the King seemed to be very angry with this *Oranky*, (who hath a by name, and is called *Turner*.) It is observable, that of all these men that were thus Butchered the Hel-hound did never stab any man twice, so sure did he strike, nor he pursue any man that kept clear of his stand, under the quarter deck there dyed in all (in this bloody action, *Robert Starr* Master, *Stephen Robert* his Mate, *Hugh Rawlinson* Chirurgion, *William Perks* Steward, *Walter Roger* Gunners Mate, and *Francis Drake* Trumpeter of the *Mary*; and the *Muck*, *Java* or *Devill*, had ended the first part of this bloody Tragedy there was only left in the Ship, the Cooke, 3 Boyes, and one *John Tyler* that was almost dead with a shott he foolishly made: So that 2 men were fortunately lost, (as you have heard) and the Gunner escaped very narrowly through Gods mercifull prevention, from the like of these barbarous and suddaine mischiefs, Good Lord deliver us.

FINIS.



K. Worlwich 7

A Relation of a terrible Monſter taken

by a Fiſherman neere *Wollage, July the* 15. 1642. and is now to be ſeen in *Kings ſtreet, Weſtminſter.*

The ſhape whereof is like a Toad, and

may be called a Toad-fiſh; But that which makes it a Monſter, is, that it hath hands with fingers like a man, and is cheſted like a man.

Being neere five foot long, and three foot over, the thickneſſe of an ordinary man.

The following Diſcourſe will deſcribe him more particularly.

Whereunto is added,

A Relation of a bloudy Encounter betwixt the Lord *Faulconbridge* and Sir *John Hotham*,

wherein the Duke of *Richmond* is hurt, and the Lord *Faulconbridge* taken priſoner.

With ſome other Miſſelanies of memory both by ſea and land, with ſome Forreigne Occurrences.

LONDON,
Printed for *Nath: Butter.* 1642.

A Relation of a terrible Monster ...

... Gentleman ...

The Shape whereof is like a Toad, and ...

... Being near five foot long, ... over ...

... Sir ...

... Duke of Richmond is hurt, and ...

... Lord Fauconberge taken prisoner.

... with some other Particulars.

... with some Foreign Occurrences.

LONDON,

Printed for ... 1674.

A Relation of a terrible Monſter

called a Toad-fiſh, &c.

GOD *ſheweth his wonders in the deep,* (ſaith the royall Prophet) but thoſe wonders are never withour wonder, when once they leave their wonted ſtations, and come (upon what meſſage God knows) to viſit us in an unknowne world: their ſhapes being as miraculous to us, as our element unnaturall unto them. But to the purpoſe. *Friday* morning, *July* 15. between 4. and 5. of the clock in the morning, a little above *Wollage*, one *Thomas Weſt*, caſting his net upon the comming in of the tide, for Salmon; upon the drawing in of the net, (whoſe weight and difficulty in dragging portended to him good tidings) on a ſudden he found a ſtrange alteration: he ſees in the net a Fiend, not a Fiſh; at the leaſt a Monſter, not an ordinary creature. Had not his companion had a better reſolution, he would rather have been rid of his net, then troubled with his gueſt, ſo deeply was he ſtruck with the odious ſhape of it. I now proceed to its ſhape and dimenſions. It is by the vote of divers Gentlemen of great quality that went to ſee it, ſuch a monſtrous creature as ſcarce can be beleeved ever to have been ſeen: this morning brought alive into Glove-Alley in Kings ſtreet. It is called a Toad-fiſh, and with good reaſon, for the head and eyes, when it lyes upon its belly, doe perfectly reſemble a Toad. But here lyes the wonder, turne him up, or but a little raiſe his head, and you ſhall behold the perfect breaſt and cheſt of a man: nay you may evidently tell

as many ribs, both ſhort and long, as are in a man, and of the ſame joynture and feature; and two as perfect hands as any man whatſoever. By which it is evident that he ſwims upright, beating the water with his hands, as we all know how the Toad marcheth with his ſnowt upwards. His mouth very broad, with three ranks of ſharp teeth; whereby it is probable that it is a devouring, ravenous, and prey-booting fiſh; yet is its mouth the very embleme of a Toad, as likewiſe its eyes. A Butchers wife comming in haſtily to ſee it, and hearing at the firſt that there was a ſtrange fiſh to be ſeene, and being upon it in the ſtable where it lay before ſhe was aware, thruſting in among others, ſtarted from it with a ſhreek, crying, *Oh the devill in the ſhape of a great fiſh*, ſwounded, and was faine to be carryed out. The dimenſions of the fiſh are theſe: He is in length well-nigh five foot, in breadth a yard over, having on each ſide two huge fins, in likeneſſe much like a Thornback, his taile a foot in length, as it were all of Whale-bone.

Now the comming up of this monſter into the freſh river, and ſo nigh the ſhore, is more then remarkable, (never any of this ſtrange kinde ever having beene ſeene by any age before:) For *Plinie*, the Naturalliſt, although he confeſſeth that there is no creature or vermine upon the earth, but hath its like in the ſeas, and that there is a Toad-fiſh, yet this Author averreth, that that fiſh never commeth neare the ſhore, but is conſtantly in the depth of the Ocean, as is the Sharke, the Flaile-fiſh, and others of that noxious kinde, and that he never ſaw or heard of any taken upon any Coaſt ſave one, which was in the yeare that *Nero* (that never-ſufficiently deteſted Tyrant) was borne in, of which he hath this note, that *Monſtrum praceßit monſtro*: and plain-

ly

ly divined that its arrivall was ominous, as indeed all Hiſtories doe with conſtant conſent maintain & write, that all unuſuall births either in men or bruit creatures, in ſea or upon land, eſpecially out of their ſeaſons, have ever been the fore-runners and ſad harbingers of great commotions and tumults in States and Kingdomes, if not mournfull Heraulds of utter deſolation: Witneſſe the Heifer calving of a Lambe upon the Altar in Jeruſalem, (mentioned by *Joſephus*) ſome halfe a yeare before the diſmall ſacking, firing, and finall ſubverſion of that beautifull & renowned City by *Veſpaſian*. A mares foling of a colt with two heads at *Vitellius* (that beaſt) his entrance into the Romane Empire, who did much miſchiefs in his wicked raigne. A Whales comming aſhoare at *Diepe*, a little before *Francis* the firſt was taken priſoner at the bataile of *Pavia* by *Charles* the fift, Emperour of *Germanie*, and King of *Spaine*.

Theſe unnaturall accidentss though dumbe, do notwithſtanding ſpeake the ſupernaturall intentions aud purpoſes of the Divine powers, chiefely when they meete juſt at that time when diſtractions, jars, and diſtempers are a foote in a Common-weale or Kingcome: Meſſengers of Juſtice they were ever accounted; nay, they have without miſſing ever proved themſelves to be the ſame. God in his mercie grant that this ugly monſter may not for our ſins prove the like to us, ſeeing the divers ſins which are by divers Divines compriſed in the nature of a toade, raigne, and have their ſwinge in our Nation. It is further obſerved by thoſe that profeſſe skill in Prognoſtication, that of how much the monſter is of feature or faſhion, hatefull and odious, ſo much it portends danger the more dreadfull and univerſall; God defend their obſervati-

on

on may not hold in us, but ſurely a creature (if a creature we may call it, though truly it goeth ſomething againſt the haire, conſidering its deteſtible ugly ſhape) I ſay a creature more diſpleaſing, and at which humane blood may riſe, I never ſaw with my eye, nor deſire to ſee againe.

LORD we beſeech thee turne thy back upon our ſinnes, and thy favourable aſpect upon our miſeries, very likely with more haſte then good ſpeede to light upon us. Unite (good God) Head and Members, King and Parliament, encreaſe their loyall affections to him, his royall approbation to them and their proceedings, whence may proceede in our time His Majeſties content and all our ſecurities, and let all true-hearted, plaine-dealing, and plaine-meaning Subjects ſay Amen.

Divers

Divers Occurrences from HULL *and other places taken* July. 15th. 1642.

FROM *Hull* is reported this preſent Friday at *Weſtminſter*, that the King intending to build a Sconce or Halfe-moone neere *Hull*, to the intent to keepe aide from them either of men or moneyes, in the ſide of *Lincolnſhire*, he committed the charge of that enterprize to my Lo: *Falconbridge*; the ſame Lo: proceeding with all diligence in raiſing the Halfe-moone to make batteries upon it, and placing his Ordnance againſt it, my Lord *Rich* being in his company, on Tueſday night a Scotch Knight and Captaine, with 500. men and foure field pieces, iſſued out of *Hull*, ſet upon my Lo: of *Falconbridge*, who received him very ſtoutly, and maintained a long and hot skirmiſh, three houres, in which my Lord Duke of *Richmond* fighting very valiantly is wounded; my Lord forced them to retreat and quit his workes; but being more valiant then adviſed, purſued ſo far that he had his horſe ſhot under him, and by that meanes was taken priſoner and carried into *Hull*: The King ſent from *Beverley* more aid to the Halfe-moone, ſo that for ſuch a piece it is very ſtrong. His Majeſty is very ſorry at the wounding of the Duke, and ſaid openly, that they had drawne his owne blood already.

This morning went 200. Volunteeres all armed through Lincolnes-Inne-fields, having red and yellow fethers, and ribbonds in their hats, and went directly to the water-ſide to take ſhipping for *Hull* this very day.

God

God ſend my Lord of Holland, and his aſſociate, well with their meſſage, that they may deliver it unto the Kings content, but theſe are but bad ſignes of it, divers were ſlaine and hurt of both ſides in this attempt and defence ſpoken of, but no number named.

London, July 16. 1642.

RIchard Nevill Eſquire, of Billingbeare, *Gentleman in Ordinary of his Majeſties Privy Chamber, was ſent with an hundred gallant Horſe, Tueſday, July the* 12. *unto the aid and aſſiſtance of Maſter* Henry Haſtings, *High Sheriffe of Leiceſter ſhire.*

The Earle of Warwicke hath ſent againe unto the Houſe, earneſtly deſiring them to conſider in what caſe he ſtands in as touching monies and victuals; his ſouldiers and ſea-men daily complaining of their wants in both: and as touching victuals, his Majeſtie hath given expreſſe command unto all his victuallers at Chattam, *and elſewhere, to ſend in none of any ſort or quantity ſoever, upon paine of his high diſpleaſure, and ther perill.*

Newes from Forreine parts, July 16.

THe Swedes have lately taken from Piccolomini 8000. *pounds worth of Gunpowder, abundance of ſouldiers coats, and other proviſion; in which he hath loſt many men. Likewiſe the Emperour is fled from* Vienna. *All* Auſtria (*his hereditary countrey*) *is revolted from him, and* Hungary *likewiſe.*

FINIS.



A TRVE &

RELATION

Out of

IRELAND,

Of All

The Paſſages, and Overthrowes

Given to the REBELS, from the 1 of *Iune* untill the 10 of *July*, 1642.

Sent in a Letter from Captaine

IOHN GOWER.

And Ordered to be Printed.

London, Printed for *Richard Beſt*, 1642.

BRITISH MUSEUM

Sir,

I *May be bold to assume thus much to my selfe, that I have not ommitted any occasion wherein I might serve you according to your commands, I have formerly sent you the relation, the good service my Lord of* Inchiquin *hath done to the state, and this Country; Ever since our arrivall he hath commanded in chiefe as Generall of these Forces by being vice President to his Father in Law during the time of his long sickness, in which service I may modestly say he hath expressed himselfe, the only Terror to our Enemies, the greatest comfort to the Kings good Subjects, and the most absolute (next under God and your cares) protector of this Province; for no man can more certainly relate (his unwearied care of our distressed and beleaguer'd friends, his nightly excursions and incursions upon the enemies quarters, his extraordinary Sedulity in preserving spies, and intelligencers in all parts of the enemies Countries) then my selfe, who had the honour to be imployed in some of those expeditions; but what will now happen unto us we are both ignorant, and have just cause to feare, for the Lord* President *is now departed this World, and our Enemy hopes, and we feare, an alteration of our chiefe Commanders, for we cannot hope for any in his place, so fit for it as he is himselfe, he being acquainted both with the condition of the people, speaking their own language, and so knowing in the Country, that he is of the whole Army the best guide himselfe. I will not detract from any of our ancient Officers here, for we have Sir* William Ogle, *Sir* Charles Vavasor, *Sir* John Paulet, *very gallant men and old Souldiers, and so have expressed themselves in these affaires, but I am of that opi-*

nion, that they doe finde this kind of service something new to them, for our chiefest expeditions time by Cavisadoes in the night, or sudden surprisalls upon some certaine intelligences of the enemies removalls, which seldome happens, but my Lords spies doe discover, and it hath hitherto prooved to the ruine of all, or most of these, as did appeare in the busines with Sir Edward Fitzharris, and the overthrow which he gave to the Lord Roch, and the Quondons, and in our last conflict where we got the victory over two thousand five hundred Foote, and Horse, with about six hundred and fifty of ours, where we slue foure hundred of the Enemy, tooke five Colours, some prisoners, all their baggage, and many armes, as the relation here inclosed doth further express. The former of these expeditions were absolutely his own, and in this later Sir William Ogle, and Sir John Pauler, with part of their Regiments were with him; yet if I doe ascribe that likewise to him, it is no more then their own act, because this I imploy spake of mine own knowledge, That when we stood in battalia opposite to the Enemy, they seeing the number of the Enemy so far exceeding ours, they were unwilling to consent that we should fight, and told my Lord that they would doe their Offices as Colonells, but the act should be his own, upon which my Lord commanded to charge, and gave the victory without the losse of two men, nor doe I imagine but that these Colonells advised my Lord very well, considering what service they had formerly been in, where one Army equally armed, equally valiant had fought, this odds of number had been dangerous to us, but my Lord, by his intelligence, certainly knew all the proceedings of their Army, how they were Arm'd, how strong in foot, how in horse, and was very certaine that we farr exceeded them in the strength of the horse, which was the maine ground that made him in my hearing give this reason why he would fight, that with the strength of his horse, and the largenesse of the plaine he was able to releeve the foote and bring them off when he pleased. This relation I onely make to conduce to that I formerly saide, that though we have many brave Commanders yet I conceive I cannot detract from any of them in supposing him the most fit man for this warre. I hope and I make no question but you shall heare, that we shall goe forwards a pace in our victories so long as he that now commands doth continue in his place, for he hath wrought his intendments almost

to

to a full view of our consideration the small forces that we have, being not able to march five thousand into the field, But then I will goe home with you, and relate my judgment accordingly in all things, if it doe not happen according to my fancie, that the alteration of our chiefe Officer be not the greatest Remorah to our proceedings that can happen, but I question not if that worthy Knight be not amongst your Colonels and great Officers will Petition you for that which we the inferiour officers, and the rest of the Armie so much desire: I have my selfe had my share in all these businesses, it was my fortune to take a Leiutenant prisoner in the last, he is able to pay enough for his ransome if I may be allowed it, but I doubt he will be hanged ere you receive this Letter: if I have done any thing more then ordinary you shall have the relation from

Your Servant

Donaroyall July 6. 1643

John Gower

THE OCCURRENCES

Incloſed in the letter aforeſaid.

THe Lord *Inchiquin* marched over the mountaines with his troopes and 80 footmen to pillage the Country, and tooke ſome Caſtles that would annoy us, but in his returne, Sir *Edward Fitz-harris* came downe with his Army and way-laid them, ſo my Lord fell upon them, beat them out of their holdes, ſlew about one hundred and forty of them, and came ſafe home with his prey without the loſſe of one man. Vpon holy thurſday our forces marched into the L. *Roch* his Country: but the *Quondames* who are notable rebels, and the Lord *Roch* had heard of his comming and were drawne into battalia, but my Lord fell upon them, routed them, and killed betwixt two and three hundred, and brought away the prey home ſafe. The weeke after Whitſunday Sir *Charles Vauſaur* with his regiment, and Captaine *Gepſons* troop beſeagured a place called Drumaneeue, and battered it the firſt day, with 2 peeces of ordnance, made a breach in the Wall of the Court, and entred the breach with the ſouldiers, but were beaten off it with the loſſe of five or ſix men: the wall being hollow, the enemie ſets fire on it, ſo that they could not aſſault there any more: next day my Lord appointed me to wait on him thither, where they had drawne their approches to the gate, but thoſe guns would not bite: ſo that they were conſtrained to ſend to Corke to fetch a greater, which came in two or three dayes, ſo they battered it all that day, all the next, and in concluſion took it by compoſition, that they ſhould depart with their lives and

their

their cloathes on their backes. The next day my Lord sent me with forty horses through the *Roch* his Country, into the *Queendams* where we saw the enemy, tooke away their cowes, sheepe, and horses, so we brought them all home safe, they never once offering to assault or hinder us: within two dayes my Lord *Inchiquin* drew the horse and foote together and sate downe before the Lord *Roch* his Castle, and battered it all that day and that night, the next day they begd quarter, which my Lord denyed. I was sent with my Lords troope to pillage round about, I brought above a thousand sheep and three hundred cattell: that night our troop was commanded to lie at the foot of the mountain to stop any relief from comming to the Castle we lay there two nights, which hath bred a great sickneſſe amongst them I brought out of Yorkeshire, all this whole night and day the Castle was battered and no quarter would be given them, untill such time as newes was brought, that the enemy was gathered together and fallen upon our quarters at Dona-royall, so that we were forced to give them quarter, and turne them out of the Castle with their lives, and to haste to our owne Towne, which we did, we tooke great store of Corne, many Arms, and much other provision in the Castle, there were seven or eight hundred people in it besides old women and children, who fled into the mountaines, where we shall be sure to have them the next Castle we take, and then they may certainely expect a generall hanging. The 27 of June about 12 of the clocke at night my Lord *Inchiquin* sent me out with forty horse and fifty foote to releive Liscarroll and Newmarket, which I did, and drove the Cattle away from the Castle Anno and beat 300 of their men from the prey and came safe home. Vpon Saint *Peters* Eve, my Lord *Inchiquin* received intelligence that eighteen colours were come from the county of *Limbrick*, and were set down before a place called Castle Dodd, in the hands of one Master *Munck* a friend unto our Army, and a good subiect, my *Lord* as he hath beene alwayes ready to relieve such, advised with Sir *William Oagle* and Sir *John Paulet*, who suddainly concluded to march: which wee did betwixt eleaven and twelve a clocke that night, and found them not there, but heard they were gone unto a place called New towne alias *Shandrum*, in the County of *Cork*, from whence

where they intended the next night with other forces to fall on our quarters according to their pretence: they had heard of our comming by that time we marched toward them, for most of our neighbours here are, Traytors, in the same condition with the rebels, wee found them at the end of a Champaine Battalia, a little bog being betweene them and us, the troopes just behind them, and under the townes a great marrish and wood: we presented them battaile, but they immediately drew out of the plaine into the lanes, and the aforesaid townes, so that our horse could no way helpe us or offend them, upon which we drew up the musquetiers, who disputed the businesse with them, for an houre, untill such time as the horse found out a little way through the wood & incompassed the enemie round, which as soone as they perceived, they retreated, but in such disorder, that our horse having some convenient ground to charge them, fell upon them, and so absolutely routed their whole body; the businesse after that was nothing, but the execution I beleeve was as great as any hath beene since these warres began: the number could not be certainely knowne, because the execution was so dispersed, & the enemie throwing down their weapons and running, gave us encouragement to fight disbanded, so that the slaughter was over all the fields, both bogs and ditches; the generall vote is, that there were slaine about foure or five hundred men, but if you will have my opinion, having the command of the horse that day, and saw what were slaine, both by the horse and foote, there were slaine six hundred; we tooke five colours, some prisoners, where of I tooke my selfe a Lieuetenant prisoner, we tooke all their baggage, and many armes, two daies after this battle my Lord President died, and without question poysoned by the popish Doctors.

Yours *John Gower.*

A TRVE RELATION

Of the late Occurrences in *Ireland* in two Letters;

One brought over by a Noble Gentleman, Sir *Hards Waller*, of a sharpe Skirmish there happened the 29. of *Iune* last, betwixt the Right Honourable the Lord *Inchquin*, Captaine *William Stephens*, and Sir *William Courtney*, of the English party, and the Rebels on the other side in the Province of *Munster*, Dated from *Ireland* the 8. of this instant *July*.

The other Dated the fourth of *Iulie* from *I.H.* to his Uncle *W.E.* wherein Relation is made of three severall Defeats given to the Rebels by the Lord of *Kelommikie*, the Lord of *Brenghall* and others.

With the taking of 6. Enfignes, 8. Drums, and Armes for 500. men, with great ſtore of Bootie.

LONDON,
Printed by *A.N.* for *Edw. Blackmore*.
Iuly 18, 1642.

A TRUE RELATION

Of the late Occurrences in Ireland

in two Letters;

One brought over by a Noble Gentleman, Sir Herb. Wolley, of a Ship Skirmish there happened the 29. of June last, between the Right Honourable the Lord Ludlow, Colonel William Jephson, and Sir William Courtney, of the English party, and the Rebels on the other side in the Province of Munster, Dated from Ireland the 8. of this instant July.

The other Dated the fourth of July from His Uncle w.B. wherein a Relation is made of divers several Decrees given to the Rebels by the Lord of Kilmallock, the Lord of Brenghal, and others.

With the taking of 6. English, 3. Drums, and Arms for 500. men, with great store of Beef.

LONDON,

Printed by A.M. for Edw. Blackmore.

July 18. 1646.

A true Relation brought over by a Noble Gentleman Sir *Hards Waller* by name, of a ſharpe Skirmiſh which there happened on the 29. day of *June* 1642. Betwixt the Right Honourable the Lord *Inchguin*, Captaine *William Iephſon*, and Sir *William Courtney*, on the Engliſh party, and the Rebels on the other ſide, in the Province of *Munſter*.

IT happened that the Enemy lying within ſeven or eight miles of our Engliſh quarter at *Downaraile* aforeſaid; and conſiſting of about twenty five hundred foot, and a Troope of Horſe, had a Deſigne (as wee knew by good intelligence) to confront our Forces there, if not to fall foule with us. The ſaid Lord *Inchguin* with the adviſe of the other Commanders, reſolved by way of prevention, to march away towards them all night from *Downaraile*, which enterpriſe they ſo dexterouſly purſued, that with five hundred Muſquetiers, and two hundred Horſe, they were ready to give them a Breakfaſt the next morning very early: and albeit thoſe Rebels had gotten ſome private advertiſement of our comming, and had therefore ſtood all that night to their Armes. Yet did our ſaid Commanders find the meanes to approach them, and to trye their mettle, began to ſalute them with a Volley of ſhot, which ſeconded by our for-

ward Troopes did ſo daunt them at the very firſt encounter, that they preſently were Rowted, and betooke them with all poſſible diligence to their heeles, towards a Wood and Bogge, about halfe a mile off from that place. And our valiant Troopes then purſuing them, did through Gods eſpeciall favour leſſen their number by about ſixe hundred men, and tooke ſome of their Commanders Priſoners, with five of their Colours; they have hereby alſo augmented their ſtore of Armes with many Muſquets, and many more Pykes in this Conflict which I may ſay, was a very ſharpe one on their ſide, but miraculouſly favourable on ours. As having loſt but one man, nor any hurt but one Sergeant, (thankes to the Lord of Hoaſts.) This and the like ſtrange Victories wee now and then obtain againſt the Rebels, doe give us no ſmall heart and courage amidſt the great wants we often undergoe in this now almoſt deſolate Countrey; And makes our men goe on with ſuch incredible reſolution, as we reade of the old Romans amongſt the Barbarous Nations, without being any more daunted with the preſent diſtractions betwixt the King and Parliament, then were thoſe Romans abroad, when their Emperours and Conſuls brought the Scene of warre within the Walls of *Rome*.

It hath pleaſed God nevertheleſſe to temper our late Triumph with ſome ſorrow. For upon the fourth of *July* laſt, our moſt Noble and never-enough lamented Sir *William Leger*, Preſident of this Province is departed this life, dying in his bed, of an infirmity which his Phiſitian ſayes was occaſioned by this reſtleſſe care and ſtudy in his Charge.

Wee daily are put in hope of freſh ſupplyes out of *England* but they are ſo long a comming, that wee begin to doubt

doubt there is ſome power doth maligne the maine Deſigne, God ſend us ſome good newes of an Accommodation of the great Differences in *England*; And then wee ſhall have a redoubled courage againſt all dangers and difficulties here.

To my loving Vncle Maſter VV. E.

Moſt deare and loving Vncle:

HAving the conveniency of ſending by this Bearer, I am bold to write of our laſt Occurrences in theſe parts.

The 29 of *June*, wee marched with our Engliſh forces being four hundred foot, and four Troops of Horſe towards the Enemy, and having diſcovered them, wee found them to be three thouſand Foot and Horſe, and yet we gave them battail, and ſuch was the goodneſſe of God unto us that wee forced them to retreat into a Town, where continuing our purſuit beat them out again, and forced them utterly to flight, in this ſervice our Horſe and Foot killed ſix hundred of them, took their Ammuni-

munition and Waggons, & having pillaged their Town, we burnt it to the ground, and brought away six Ensignes, eight Drums, and took Arms for five hundred men, had we been furnished with sufficient forces, wee might have saved the Town and left a Garrison in it, which (through Gods assistance might have much advanced the service.

The 30 of *June*, my Lord *Kelowmikie*, (son to the Earle of *Cork*) his Horse being in number but 38, marcht out of *Bandonbridge*, and in the compasse of six miles brought in a thousand sheep and foure hundred head of Cattle, but in their return, the Rebels (being one thousand strong) were got between our men and the Towne, yet they kept their pray, brought it into the Town, and kild threescore and ten of the Rogues with the losse of two men.

The third day of *July*, my Lord of *Broughall* marched out to relieve Sir *Philip Percivals* Castle, with his owne troop onely, and two hundred and fifty foot, and was encountred by a thousand of the Rebels horse and foot, who after a fierce assault kill'd one hundred of the Rebels, and relieved the Castle, and in their returne skirmished againe with the Rogues, and kill'd one hundred and fifty more of them, with the losse of two men onely, blessed be God who putteth courage into the hearts of our men, teaching *their hands to warre, and their fingers to fight*, and giveth them victory, wee have taken of late many brave Castles with much provision.

Surely according to these experiments of Gods wonderfull assistance to our poore forces, it may well be hoped that if we had money to pay our Souldiers, five thousand foot with a proportionable number of horse would enable us to bid our friends welcome, and to repell enemies, and therefore I earnestly beg of God to compose the unhappy di-

diſtractions of *England*, that the wiſhed, and long expected aſsiſtance may come.

This morning wee have intelligence that my Lord Preſident of *Munſter* is dead, and now my Lord of *Corke* ſends a ſhip to certifie the State of *England*, by which this is conveyed, I have not time, and therefore crave pardon for not expreſsing the paſſages more at large.

Thus with my duty and beſt reſpects to you, and the reſt of my friends I remayn;

Your dutifull Nephew

I. H.

Youghall, the fourth of Iuly, 1642.

FINIS.

BRITISH MUSEUM

Your dutiful Nephew

I. H.

Inglish, the fourth
of July, 1674.

POINTS.

JULY 18. 1642.

A perfect Diurnall

OF

All the proceedings of the English and Scotch Armies

IN

IRELAND,

From the 14 of *June* to this present.

Sent over from Master Godwin,
Master of the Ordnance in the English Army,

TO

A Merchant now dwelling in
LONDON.

London, Printed for *Jo. Raworth*. 1642.

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From the Fourteenth of *June*, to this present.

TUesday the Armie marched forth, being about 5500 horse and foot, and 8 Field Peices, under the conduct of the Lord Lieutenant Generall, with a designe of supply to relieve the Lord President of *Connaught*, the first night we quartered at *Pierstowne*, where we had notice that Sir *Richard Greenfield* had beleert certaine Rebells in a strong Castle, having lost many men before it, but for want of Ordnance could not take it, whereupon was sent him 3 of our best Field-peices for his assistance.

On Wednesday the 15. we came within 3 miles of *Trym*, in these two dayes march we passed through an even Champion and rich soile, by many pleasant seates, too good for so barbarous and wretched a people as inhabited it. June the 16. our men having made a breach in the Castle, assaulted it, but found the Enemie desperately resolute, reviling and calling them English doggs, Parliament Rebells, Puritan rogues, and holding up some of their best apparell and linnen at their sword points, and topps of Pikes, and setting fire unto them burnt them in our sight, saying, look you here you pillaging Rascals there is pillage for you, and when our Gunners shot, they cryed shoot home you rogues, Cap-

granadoes, part of the houſe took fire, which ſome of them ſeeing, reſolutely burnt their armes, goods, and and ſallyed themſelves therein, others cryed for quarter, but none being granted but to the women and children, they reſolutely defended themſelves, and kept our men almoſt two houres at the breach at puth of pike, throwing ſtones, ſlates, and hot liquor, in great abundance on them, ſpoyling many, yet our men encouraged by the example of Captain *Stawell*, ſeconded him and valiantly forced an entrance, killing many in the Caſtle, and found many that had bin killed by our ſhot drawn into ſeverall corners, the reſt cryeing out, and begging for quarter, were brought out and ſtripped by our men and immediatly ſlain, being gueſſed in the rot all at 140 perſons, beſides the women and children who had their liberty; we loſt about 30 men, and 40 wounded, among whom Lieutenant Colonell *Kirk* is chief, of whoſe recovery there is great doubt; laſtly, having burnt the Caſtle, we left it, and on Thurſday marched through *Trym* a walled Town, ſtanding pleſantly on the Boyn, now fortified by Sir *Richard Greenfield* the Governour; thence we marched five miles to a ſtrong and pleaſant Town called *Athboy*, burnt and forſaken by the enemy, that night we lay about *Belan* Caſtle, likewiſe forſaken by the enemy: about this part of the country wee recovered good ſtore of cattle, and other booties. On Saturday the 18 day, we marched to *Kathconnell* twelve miles; on Sunday the 19 day we marched through *Mollingar*, burnt and forſaken by the enemie, in it we found beef, corn, and wooll, hid under ground; this day a footman met us with a Letter from the Lord Prendent, that

night

night we came to *Ballimore* 12 miles, 7 miles from *Athlone*, we found the Town and Church newly burnt, and a very strong Fort which the enemy had made, forsaken, to our no small wonder at their cowardise; the next day our Generall went to *Athlone*, accompanied with divers Commanders, taking with him a Convoy and the succours for the Lord President, being 18 companies of foot, and one troop of horse, with two Fieldpieces, and store of Ammunition: there met him young Sir *Charles Coot*, whose wisdom and courage, by Gods merciful blessing, had been the preservation of the English in that part of the country, as his deceased Fathers industry and valour had bin in the; great was the joy the Townsmen were in upon the arrivall of our succour. In our return another way, we found two dangerous passages fortified and forsaken, the enemy supposing that we would have come that way from *Dublin*; for though they seemed to have Intelligence of our design and forces, as they often have had, yet they knew not but we would march the shortest and direct rode way, which if we had done, it had cost us the lives of many of our best men, they having placed their forts and redoubts accordingly, sometimes they came out of the Bogs, and slew the straglers in the Reare, and many of our men were in this journey lost by marching disorderly, and straging to pillage, the enemie still watching his advantages. The 24 being Friday, we came to *Kilock*, 12 miles from *Dublin*, from which place a troop being sent with some carriage to quarter at *Maynooth*, a mile from the army, passing through the narrow pace in the wood, certain companies of the enemie set upon them, slew one or two men, wounded divers horse, put the rest to flight

and

and took the carriage, which they conveyed to *Welsher* Caſtle their place of retreat, where we hope ſhortly to find them to their coſt. The 25. we paſſed through *Maynooth*, in which ſtood a moſt ſtately houſe of the Earl of *Kildares* lately burnt, the Garriſon placed therein, having their Sentinell ſtabb'd, the houſe betrayed by the Earls Bailiff an Iriſh man, who ſuddenly ſet fire on it and let in the Enemy, but Lieutenant *Boughton* with the Garriſon of 34. Muſquetiers beat them out, and ſeeing the roof falling over his head, made a deſperate ſally, and valiantly retreated, maugre their continuall aſſaults and skirmiſhes, to the next Garriſon 4. miles off at *Leſſipp*, on Saturday night we arrived ſafely (bleſſed be God) at *Dublin*, though the Papiſts there had raiſed reports back'd with particulars, that we were all cutt off and defeated, we are preparing for another Journey for the performance of ſome great deſigne, (if want of money here and Union in *England* hinder not) on which I doubt not you will pray with us, that God will pleaſe to continue his gratious bleſſings, and proſper it. *Amen.*

For other Intelligence there is little at preſent, onely that Sir *Francis Hambleton* and the Ladie *Craig* having kept their caſtles as long as they were able, through want of victualls and Ammunition were compelled to take quarter of *Phel. O Relly*, all that were with them being about 800. Perſons, being according to the agreement ſafely conveyed to the next Engliſh Garriſon, ſome of them being arrived here.

We are ſending ſome *Culverin* and other neceſſaries for war as is ſaid for *Munſter*, but I ſuppoſe to meet our Armie at *Wexford*; we have a report that the Iriſh in the

the North have had a great defeat by our forces, and alſo in *Munſter*, and that the Lord of *Ikerins* is ſlaine, the firſt is confirmed that S. *Robert Steward* fought with 600 two houres and defeated them, ſlaying 5000. at the leaſt: this is now written for certaine.

A Partie of 1500. went hence, took in 3 Caſtles, ſlew 400. men, brought 70. priſoners, this done chiefly by meanes of the Ordnance, not without the loſſe of ſome 30. of our men. This we eſteme very good ſervice.

FINIS.

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join Mr. [illegible], and that the Lord of Arvin is flain,
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vice.

MUSEUM

FINIS.

A

DIURNALL

out of the

NORTH:

OR,

The daily Occurrences of this Weeke, with every particular Paſſage at *YORKE* and *BEVERLEY*, unto this preſent 16. of *July*. 1642.

THis day the King deſired to ſee his Army knit in a Poſture, and rode thorough and about them three or foure times very gallantly mounted and Armed, the entire Body ſtill faced which way ſoever he rode, or paſſed by them, and ſtooping all their Colours together,

made a ſhoute of an houre long to Congratulate his Perſon; the number and men (both Commanders and private Soldiers) very conſiderable (however talkt on and ſlighted) eſpecially in their alacrity and forwardneſſe to obey his Majeſtie, though the middle ſort of the Country at firſt ſeem'd to ſtand in a pauſe or cogitation what to reſolve, but now, every day more and more come and ſend in ſupply of Men, Horſes, money, and proviſion, the King hath wonne upon them ſo by his Proteſtations and diſpoſition towards the Country.

There was certaine Carts of Proviſion intended out of *Lincolnſhire* to *Hull*, interpoſed others thinke, rather betrayed willingly by thoſe that had the Conduct to this ſide, and the ſuggeſtion is not unlikely becauſe the men are are thankt; and 'tis very credible the Common people of that Country, doe begin to deny what they were lately, and breake forth into murmures. But the wiſdome of our Parliament having plac'd ſuch faithfull and able men there, who are of ſufficient power and eminencie in the Country, diſcharge their Imployment with a great deale of diſcretion and ſafety.

And if their wiſdomes doe not ſuddenly contrive ſome ſupply for *Hull*, it may fall into an unexpected ſtrait, for the Towne begins to fall into parties and combuſtion amongſt themſelves, and Sir *Iohn* finds it a hard taske to make his Commands be obeyed, pray God direct all things for the beſt.

There is privately come over divers Commanders for Horſe, and ſome ſupply of money, as appeared by a Moneths pay to the Souldery, but how from whom is not knowne, nor doe the Souldiers make it their enquiry, ſuffices that they find it in their pockets, the Prince, whome the Cavaleers ſtile Captaine *Stewart*, Commands as brave a Troope as ever came into Field, and ſome two dayes before the remove to *Beverley*, exerciſed them as the Head himſelfe, and with a countenance & behaviour ſo full of reſervednesſe and manhood, that (without flattery) it much amazed the beholders, and one might read their admiration in their looks.

The Knights and Gentry of his Troope, preſented him at his comming into the Field, and as he left his Caroach, by him that had the right hand of the Troope, with a very goodly white Horſe, trapped moſt richly to the ground with Velvet all ſtudded with burning waves of Gold, and a rich Tent for that dayes purpoſe, he put on a very curious guilt Armor, and ſtraight way mounted his gallant Preſent, with generall acclamations through the Field, for though his Troope compleately conſiſts but of Two Hundred Horſe, yet there was to waite upon him, an infinite number of young Spirits martially habited, and bravely horſt, and of all ſorts at leaſt 40000. who followed him to the Towne with continuall ſhouts.

There had like to have bene the next day, (though the occaſion fell out that morne about ſome termes of compariſon) a dangerous falling out, betweene

one Colonell *Vavaſor*, (a very goodly Gentleman, and gratious with his Majeſty,) and a Knight of the Princes Troope, but his Majeſty had timely notice of it, ſent for them, and made a timely reconcilement, and that which gave another faire interpretation of his diſpoſition, was concerning ſome Citizens or Tradeſmen, who it ſeemes compeld by diſtreſſe of Trade, to leave *London* to ſee *Yorke*, and having taken a Shop or two, the Townesmen not onely grudg'd their long being there, but one Evening fell upon them, threw their wares about the Street, and beate them ſaying, *Thoſe that drove the King from* LONDON, *ſhould not drive him from* YORKE. This grew to ſuch a ſtrife, that the Lord Major told it to his Majeſty, who was heard to ſay, *The meaneſt Subjects or Citizen was as deare to him in their true affection, as the greateſt, and that no good Subject ſhould want his protection.*

The Arch-Biſhop doth feaſt his Majeſty very ſumptuouſly, and keeps a little Court for the commanders and Souldiers, the Earle of *Lindſey* is to have Ships to ſtop all proviſion for *Hull* by Sea, and the mouth of *Humber* will be ſtrongly guarded, the Earle of *Newcaſtle* is very ſtrange in the City, and twas whiſpered that Mr. *Jermyn*, the Lord *Digby*, the Lord *Foredich*, and ſome others were there privately, but there was no ſuch thing, and thoſe lying papers doe but abuſe men, indeed infect them, and reflects upon the Iuſtice of the times but certaine it is, there is a great expectation, from beyond Sea, and ſtrong working for it.

Upon *Tuesday* morning by foure of the clocke, his Majesty received a Packet from *London*, and information of the Lord Majors commitment and the cause, and at Dinner was very merry in his discourse of it to the Lords, and they as free in delivering their opinions, and however hee conceives it he seemes to beare a great mastery and temper over all passages and debatements. Amongst other discourse it was told him of some Observations upon his *Declarations*, and the Booke showed him by the Lord *Keeper*, with a very blacke Character both of it and the Author being named, a Lawyer of *Grayes-Inne*. In the Afternoone the Lords had a Consultation about him, and a Relation of one *Dr. Bishop*, for writing foolish and seditious Papers, and selling them to the Presse to live by them, and there was a *Message* ordered from His Majesty to both Houses of Parliament for Commitment, if to bee found, and punishment.

Sir *Francis Wortley* and our new made Knight *Dunsmore*, are designed a thousand Men, eight hundred Foot, and two hundred Horse, but whither they are to march or which way is not yet knowne, but it is possible towards Mr. *Hastings* who sent a private Packet to the King, who makes his party very strong, and is like to doe much damage to *Leicestershire*. And the Lord *Strange* is active in his way, and puts *Manchester* to a muse, but yet they hold him to it.

It is thought there is a black cloud teeming in *Kent*, which may fall fatally, if a North wind take it, the Souldiers look ghastly as if the time were come they were to be made for ever, and the Parliament had provided all the Plate, and money solely for them.

That night the King came to *Beverly* about the shutting up of the day. A present was sent in Fifty great Horses all of a darke Bay, handsomely set out with ash-colour'd Ribbins, every man very gentilely accoutred, and armed, they were presented to His Majesty, but it is not known from whom certainly, but supposed from the Earle of *Newcastle*, by the bravery of their accoutrements.

His Majesty next morning went to the great Church, heard Service and a Sermon, by one of the Arch-bishops Chaplaines, his text was *Heb.* 10. 24. *Let us consider one another, to provoke unto love and to good workes*, and held the ballance of his text both equally and excellently, though peradventure the Clawes did not carry much of it home.

Colonell *Lunsford* came the next day about two of the clocke in the Afternoone to *Beverley*, had private speech for an houre with the King, and returned by Post immediately to the Earle of *Essex*, who hath a Thousand men at command into the field, and begins great things as is said, and within an houre after another Post came from the Lord *Lyttelton*, and returned presently with a Warrant, Signed for the putting out certaine Justices that oppose or are cold to his Commands.

As

As the King was Bowling, there was ſcatter'd a paper with Verſes, very ſcandalous againſt Mr. Pym, and ſhewed the King, who having read them, tore them in pieces, and with a ſad looke ſaid, *ſuch libellous Raſcals hath broke the peace of the Kingdom; and if Iuſtice did but lay hold of them, peoples minds would be quickly calm'd*, he that ſhowed them very likely looked for better thankes.

The Lords here ſit as cloſe, as the Houſes of Parliament doe at *London*, let every good heart pray their conſultations may meet in the Glory of God and this Kingdome.

FINIS.

LONDON.
Printed by T. Fawcet, for *D. C. July* 18.
1642.

LONDON.
Printed by T. RAWLET, for D. C. July 18.
1642.

AN

EXTRACT

Of all the Paſſages from HULL, YORK, and LINCOLNSHIRE,

being taken out of ſundry Letters, and ſent by the laſt Poſt.

BEING

A true relation of His MAIESTIES Proceedings in thoſe parts.



LONDON,
Printed for *Benjamin Allen* and *John Bull*.
July 19. 1642.

AN

EXTRACT

Of all the Passages from

being taken out of Iuncky Letters, and

A true relation of this Na[illegible]

Proceedings in the Parts.

Printed for Benjamin Allen and John Ball.

July 19. 1642.

Kind Sir,

I Thank you for your news of your proceedings in the South, I pray continue the ſame, and I ſhall weekly write to you the news out of the North, if it may be conveyed ſafe; for we have ſo many intercepting Cavaleeres, or rather Cayleeres upon the high way, that we are neither confident of our peace nor ſafety of perſons nor goods.

On Wedneſday the King was at *Lincoln* with the Prince, and the Lord *Linſey*, where was two peeces of Ordnance preſented to him by Sir *James Stroobe*, to make an attonement to procure pardon for killing one ſome 14 nights ſince. There was many of our County of *Lincoln* came in, but with no courage to fight againſt *Hull*, and I am ſure they have no mind to ſtarve *Hull*; for there is divers *Hull* people comes to our Town daily, and they are heartily welcome to us, and we ſhall do our beſt to releeve them.

When all the people came together to the King at *Lincoln*, there was not one in twenty had ſo much as a Sword about them; you may perceive by that, they came not to fight. The King deſired to be excuſed of his not ſpeaking to them, for they ſhould have his mind in paper. He bid them not to feare for he would not make their County the ſeat of Warre, but as I remem-

ber it was ſo declared to the County of *Yorke*; but we heare they are now drawn forth upon paine of death, and forced with Swords and Piſtols to ſtand in danger of their lives.

Sir *Iohn Hothams* ſonne, had a Horſe taken from his man of good valew, being at his houſe, eight miles from *Hull*, he hath ſince got ſatisfaction, and hath taken 8 Cavaleeres with their Horſes, one Horſe amongſt them worth foure ſcore pound, and amongſt them a Gentleman that did owe his father two thouſand pounds, he hath layd out theſe foure yeeres to catch him, but could never lite on him till now, and now he hath him in ſafe cuſtody; he might well fight againſt Sir *Iohn*, for he had no mind to pay his money.

We have the Countrey people come to us every night, and tell us of the proceedings of the Kings army, the Lord *Newport* was over head and eares that night they burnt our Mils, and had much adoe to eſcape drowning: they came againe the third night to burne our other Mils, but our Ordnance was ſo fierce upon them there, that they runne away. We heare of 5. of Captaine *Dunſcombs* Souldiers ſlaine.

We ſent out a ſmall Pinnace towards *Bellon* where eſpying ſome of the Cavaleeres that would ſtarve us, we ſhot two or three Guns amongſt them; and now we are reſolved to kill them if we can, that would ſtarve us if they can.

SIr, in much haſt I have writ two words of that I have ſeen, God be thanked our Town is ſafe and ſtrong, and if ſupplies come from the Parliament we feare not for all their words, although yeſternight it ſhould have been fired by ſome ill diſpoſed in our Town, but God be thanked we are all in generall in an union, and are reſolved to fight it to the laſt man. We pack out knaves daily which makes the reſt conforme, it is marvelous to hear to ſee all men in our Towne muſter and fight, that was on the other ſide before. Yeſter night there was divers before our Town, but the great Guns and Muskets did ſing ſweetly on them, we are daily yet there victory, for Captain *Paget* that let the *Providence* looſe for want of care, hath now playd his part, and redeemed his credit, in taking a Hoy and three great Guns that was going to be planted on Cantelpher ſide for ſtopping paſſage by Water to us and did beat all the Musqueteers, and made them runne aſhore by the Weſt, to fly his Ordnance; our Mils was three of them burnt one night, which is the worſt they have done us, but I believe it coſt them deere, for the next morning ſome of their ſwords, halberdes and ſaddles were got from them by the way, being full of pats beds; the Countrey doth loath them but that they conſtrain them to fight, and with ſpades to worke for them, to make Forts, I cannot have leave to enlarge it further, Farewell.

15. *July* 1642.

Saturday, we heare that Sir *John Pennington* is gon to Sea, *Rollard*, *Barkley*, *Ashburnham* to *Holland*, yesternight one Master *Reeve* had his windowes all broke, and the pillers of his windowes cut by Souldiers in *Walmegate*; yesternight the King was exceeding serious which some of the Nobility, the Lord Keeper, and the Lord *Banke*, to day a Declaration came out concerning his Majesties intentions.

Sunday, about two a clock in the morning, the Trumpets sounded out 200 Horse speedily to horse away, at five a clocke I heard of it, about 8 a clock 200 rid away compleatly armed, at noone a command came from the King to the Lord Major, for horses for 300 foote because they had haste, and could not march fast enough on foote, upon a Common they call *Knaysmire* was driven some 200 Horse, another they call *Tinghall* was driven about 100 horse, at one a clock our Belman cryed that all which had Horses in those pastures should goe with bridles and sadles thither, or else if bridles and sadles were not brought when the Horses came back, we were to pay for the bridles, and sadles as they cost, to night they went away, a Ship within 10 miles of *Hull* run a shore with provision with came from *Holland*, which we heare had like to have been taken; Mr. *Murrey* being one was in it.

Munday, we heare L. *Digby* is come to *York*, and hath been at *Hull* 3 dayes in a mariners coate all tarre and pitch, this day 300 foote and 100 horse are presently commanded

commanded to be at an howers warning. Alſo the Regiments of Sir *William Pennyman*, and Sir *Thomas Mettam*, are commanded on paine of death preſently to goe forward, we heare that 6 Regiments ſhall incompaſſe *Hull* ſuddenly: the high Sheriffe was on his knees to beg that he might perſwade with Sir *John Hotham* to yeild the Town ere it was beſieged, he was confident to perſwade him, which his Majeſty conſented to, this day there was about 300 horſe brought out of adjoyning Towns, and our City, for more foote to rid, and about 300 horſe more went with the, Colonell *Arbon-ham* with Sir *Edward Stradling*, and another was taken in a boate on Humber when the Ship came in that the trouble was about, the Ship they call the *Providence*, ſo theſe are with Sir *John Hotham*. *Lincolnſhire* we heare and believe is ſecured for the King.

Tueſday, there was abundance going towards *Hull*, both horſe and foote, only a few left at Court, we heare that Sir *John Hotham* made tryall of his ſluces to let out the water, and it would not doe, his Majeſty goes on Fryday to *Hull*, and intends to have *Hull* ere hee come back as we are informed, many aſperſions are reported of Mr. *Pim* that except 3 voices, he had been caſt out of the houſe, that the *Militia* by the Parliament is yeilded to his Majeſty on condition, that he call in his Commiſſion for Array, Serjeant major *Duncombe* is made Knight and Barronet; alſo we heare to day that one of kindred (I thinke brother in Law) to ſir *John Hotham*, was by intreaty allowed to perſwade him to yeild the towne; but I heare he ſent a reſolute letter back that he would not.

Wenſday morning at 4 a clock, the King rid with a few attendants to *Paule*, and came back about 5 a clock,

out

out of the ship which is for his Majesty, 34 peeces we heare are mounted neere *Paules*, with 2 other huge peeces. Five miles from *Hull*, they have taken a flax ship, and out thereof 4 pieces of Ordnance, and let the ship goe. Also a ship with coales and one with cheese, this they report, but unlesse at night ships cannot passe there. *Lincolneshire* shore is planted with Souldiers for the King, that ere long tis thought the men of *Hull* will scarce get victualls or supplies.

To day its reported that one Mr. *Thorneton* formerly expelled *Hull*, being upon this expedition, is made Captaine of a troope of horse, who yesterday (Or this morning) with his Souldiers, rid to *Anlaby* (whether with, or without commission, I know not) the plundred and pillaged Lieutenant Colonell *Legards* house. Who hearing this newes at *Hull*, *Legard* plundred with his Company, and pillaged *Thorneton* houles in the Town, at which newes *Thorneton* and his troop come againe, and cleares the fields of his sheepe, horse, kine and other Cattell: Captaine *Jeffard* with 60 musketiers comes by a compasse upon them, and they must either fight or leave their prey, but they run away. Then Captaine *Jeffard* saith, Captaine *Thorneton* I will lend away my Souldiers, send you away yours, and let us try it, but he gave no heed to these vain words, but they shifted away. We heare that Sir *John* hath drawne a petition that will stand by him in the Town as to undertake it, 200 have already done, what attention he hath (to deale with the other is not yet known.

FINIS.

Wenday morning at 4 a clock, the King rid with a few attendants to Pocle, and came backe about 7 a clock,

out

K. England, Parliament 13
(i)²

Observations VPON THE EFFECTS OF FORMER PARLIAMENTS.

SIR,

I Have, according to my small abilitie, and the shortnesse of time, fulfilled your command, in sending to you this briefe and plaine Discourse concerning the ancient opinions and esteeme of English Parliaments (for that was all which you desired) without any reflection upon the proceedings of this present Parliament: accept it only as a plaine peece of common talke, which I would have delivered, had I been present with you: Such discourses need no dresse of Rhetorique.

THe constitution of our English Monarchy is by wise men esteemed one of the best in Europe, as well for the strength and honour of the Prince, as the securitie and freedome of the people; and the Ba-

on which both are founded, is the conveniencie of that great Councell, the High Court of Parliament.

Without which neither can the Prince enjoy that honour, and felicitie, which *Philip de Commines*, a fortainer, so much admires, where he delivers what advantages the Kings of England have by that representative Body of their people, by whose assistance in any action they can neither want meanes, or loose reputation. Nor on the other side, can the people have any possibilitie of pleading their owne rights and liberties. For in the *Interim* betweene Parliaments, the People are too scattered and confused a body, to appeare in vindication of their proper interests; and by too long absence of such assemblies they would lose all. For (as *Junius* observes) *Populus authoritatem suam tacitè non utendo amittit; sic plerumq́ accidit ut quod omnes curare conuenit curet nemo, quod omnibus commissum est, nemo sibi commendatum putet.*

The People insensibly lose their power for want of using it: for so it happens, that what all should look after, no man does; what is committed to all, no man thinkes his owne charge.

And in that *Interim* it happens, that those *Optimates Regni* (as he speakes) who under the Prince are entrusted with government, meaning Councellors, Judges, and other great Magistrates, either through feare, flatterie, or private Corruption, doe often betray the peoples rights to the Prince.

The state of government standing thus; If distempered times happen to be (as our Chronicles have shewed some) whereby dissention betweene Prince and People, the Kingdomes ruine hath beene endangered, it doth not so much prove that the English government is not the best, as that the best government may be abused. For in every Monarchy, how limited soever, the Prince his person is invested with so much Majestie, that it would seeme a mockerie in State, if there were no considerable power entrusted into his hands; yea, so much as that, if he be bad or weake, he may endanger the ruine of the Kingdome; so necessary is it for all humane ordinances, how wise so ever, to leave somewhat to Chance, and to have alwayes need of recourse to God, for his assisting or curing Providence.

And though the Kingdome of *England*, by vertue of the government thereof, will be as hardly brought into a confusion, as any in Europe; yet there is no warrant against the possibilitie of it.

For

For it was ever heretofore ſeene, that our Parliaments were rather a ſtrength and advantage to an honourable wiſe Prince, than a remedy againſt a bad or weak one; or, if we change the expreſſion, they were rather an excellent diet to preſerve a good raigne in ſtrength, than Phyſick to cure a bad one; and therefore have been as much loved by ſound and healthy Princes, as loathed by them that were out of temper; the later having thought them a depreſſion of their dignitie: as the former have eſteemed them an advantage to their ſtrength. So that in ſuch times only the true convenience of that great Councell hath been perceived by *England*, and admired by Forraigne Authors: in the other times it was, that thoſe wittie complaints have beene in faſhion (as Sir *Robert Cotton* ſpeakes of a bad time) that Princes in Parliaments are leſſe than they ſhould be, and Subjects greater. But on the contrary, that they have been an advantage to Kings, the conſtant *Series* of our Hiſtorie will ſhew. 1. By thoſe great atchievements which they have enabled our wiſe Kings to make, who were moſt conſtant in calling them, and conſenting to them. 2. That no one Prince was ever yet happy without the uſe of them.

It may therefore ſeeme a Paradox, that any Prince ſhould diſaffect that which is ſo high an advantage to him, and a great wonder, that ſome Kings of *England*, not vicious in their diſpoſitions, nor very ſhallow in their underſtandings, have ſo much kicked againſt Parliaments. And that ſuch have been (before we ſhew what reaſons may be of it) ſee the characters of ſome Princes, whoſe ſucceſſe and fortunes are knowne to all that read the hiſtories, as they are delivered by *Polydore Virgil*, who in his ſixteenth Booke ſpeaks thus of *Henry* the third: *Fuit ingenio miti, animo magis nobili quàm magno, cultor religionis, adverſus inopes liberalis.* He was of a gentle nature, a mind rather noble than great, a lover of Religion, and liberall to the poore.

In his eighteenth Booke thus of *Edward* the ſecond; *Fuit illi natura bona, ingenium mite quem primò juvenili errore actum in leviora vitia incidentem, tandem in graviora malorum conſuetudines & conſilia traxerunt. Non decerant illi animi vires, ſi repudiatis malis ſuaſoribus illas juſtè exercuiſſet.* He was of a good nature and mild diſpoſition, who firſt by the errours and raſhneſſe of youth falling into ſmall faults, was afterwards drawne into greater, by the ſocietie and counſels of wicked men. There was not wanting in him a ſtrength of mind, if avoyding

evill counſell, he could have made a juſt uſe of it.

And in his twentieth Booke thus of *Richard* the ſecond; *Fuit in illo ſpiritus non vilis quem conſociorum improbitas, & inſulſitas extinxit.* Hee was of a ſpirit not low or baſe, but ſuch as was quite deſtroyed by the wickednesſe and folly of unhappy Conſociates.

A reaſon of this accident may be, that their ſoules, though not vicious, have not beene ſo large, nor their affections ſo publick; as their great calling hath required; but being too much occupated to private fancies and unhappy Favourites, and long flattered in thoſe affections under the ſpecious name of firmneſſe in friendſhip, (not being told that the adæquate object of a Prince his love ſhould be the whole people, and that they who receive publike honour, ſhould returne a generall love and care) they have too much neglected the Kingdome, and grow at laſt afraid to looke their faces in ſo true a glaſſe as a Parliament, and flying the remedy, encreaſe the diſeaſe, till it come to that unhappy height, that rather than acknowledge any unjuſt action, they ſtrive for an unjuſt power to give it countenance, and ſo by a long conſequence become hardly reconciliable to a Parliamentarie way.

Such Princes (though it may ſeeme ſtrange) have beene a greater affliction to this Kingdome, than thoſe who have been moſt wicked, and more incurable for theſe reaſons. 1. They have not been ſo conſcious to themſelves of great crimes; and therefore not ſo apt to be ſenſible of what they have beene accidentally made to doe againſt their people by evill counſell, whoſe poyſon themſelves did not perfectly underſtand. And therefore they are more prone to ſuſpect the people, as unkind to them, than themſelves as faultie, and ſo the more hardly drawne to repent their actions, or meet heartily with a Parliament. 2. The ſecond reaſon is from the People, who naturally looke with honour upon the Prince, and when they find none, or few perſonall vices in him, (not conſidering that the true vertues of Princes have a larger extent than thoſe of private men) will more hardly be brought to thinke (though themſelves feele, and ſuffer for it, that he is faulty; and therefore ſometimes (which would hardly be beleeved, if experience had not ſhewed it (the People have been ſo raſh as that to maintaine for the King an unjuſt Prerogative, which themſelves underſtand not, they have to their owne ruine, and the Kings too (as it hath after proved) deſerted that great Councell whom themſelves have choſen,

and by whom only they could be preſerved in their juſt rights; untill too late, for the Kings happineſſe and their owne, they have ſeene and repented their great folly.

Such a deſertion was too ſadly ſeene at the end of that Parliament of *Edward* the ſecond, where the two *Spencers* were baniſhed, and the tragicall effects that followed, when the King found ſo great a partie both of Clergie and Laetie, as enabled him to call home againe his baniſhed Favourites, and proved fatall to ſo many Parliamentarie Lords, as the like execution of Nobilitie had never before, beene ſeene in England: over whoſe graves the People afterwards wept when it was too late, and proceeded further in their revenge, than became the dutie and allegeance of Subjects.

It is therefore a great miſ-fortune to England, and almoſt certaine calamitie, when the diſtempers of government have been let grow ſo long as that for their cure they muſt need a long Parliament. For there are no wayes, how juſt, how moderate ſoever they be, which that great Councell can take (if they go far enough to make the cure) but will provoke, either by the meanes, or the length of them, the Prince his impatience, or the peoples inconſtancie.

For the firſt; the Delinquents muſt needs be many and great and thoſe employed, and perchance highly favoured by him, beſides the reflexion which is made upon his judgment by their ſufferings, and that will be one reaſon of his impatience.

Another is, that many prerogatives which were not indeed inherent in the Crowne, but ſo thought by the Prince, and by him and his bad Councell long abuſed, to the prejudice of the People, with ſome ſeeming advantage to him (though well weighed they brought none) are then after a long ſufferance called in queſtion.

For the People are uſed to entruſt kind Princes with many of their owne rights and priviledges and never call for them againe till they have beene extremely abuſed. But at ſuch a time to make all cleare after ſo long a reckoning (and thoſe long reckonings in State being commonly fatall; for Parliaments have ſeldome beene diſcontinued, but by ſuch Princes whoſe governments in the *Interim* have been verie illegall) they uſually queſtion ſo much, as that the Prince thinkes himſelfe hardly dealt withall, ſuch a Prince as we ſpoke of, who not bad in himſelfe, but long miſled by wicked counſell, was not enough ſenſible of the injuries he had done.

The

The second obstacle that such Parliaments may finde is the Peoples inconstancie; and what age is not full of such examples which before we name, let us consider whether there be any reason for it? This perchance may be one, that the People naturally are lovers of novelty, affecting with greedinesse every change, and again loathing it when it ceases to be a novelty. Long-discontinuing and reforming Parliaments seems to carry the face of a change of Government, and those things may then happen which doe in the shift of Princes, that some people may for a while flatter themselves with new and strange hopes, that prove frustrate; or else with quicker redresses of inconvenience, than the great inconveniences; than the great concurrence of so many weighty businesses can possibly admit, how industrious soever that great Councell be, distracted with so great a variety; and the people after some time spent grow weary again of what before they so long had wished to see. Besides, the people are more and more poysoned daily by the discourses of the friends, kindred, and retainers to so many great Delinquents, as must needs be at such a Parliament: who, though they be no considerable party in respect of the whole Common-wealth, yet ply their particular interests with more eagernesse than most do the publick. They subtilly perswade the people, that whatsoever the Parliament does against those great Delinquents is aymed against the Kings honour, and that he is wounded thorow their sides. And this opinion is somwhat furthered when the people see how many prerogatives of the Prince (as wee said before) are after long enjoying called in question. So that by this means their inconstancy seems to be grounded upon loyalty to the King, and they (perchance with honest, but deceived hearts) grow weary of the great Councell of the Land.

Another reason may be, that the Prince himselfe averse from such a Parliament, for the reasons aforesaid, can find power enough to retard their proceedings, and keep off the cure of State so long, till the people tired with expectation of it, have by degrees forgot the sharpnes of those diseases, which before required it.

By this means at last, accidentally a miracle hath been wrought for a long Parliament, which is, that the people have taken part with the great Delinquents against the Parliament, for no other reason, than because those Delinquents had done them more wrong than the Parlament could

sud-

ſuddenly redreſſe. And ſo the multitude of thoſe great Delinquents crimes hath turned to their own advantage.

But in ſuch reforming Parliaments, upon whom ſo much buſineſſe lyes, not only the inconſtancie of the people hath beene ſeene in Hiſtory, but the unſtedfaſtneſſe of the Repreſentative Body it ſelfe: and the diſtractiõs of that Aſſembly, whilſt they forſake each other under ſo great a burden, have left that burden fall diſhonorably to the ground. The moſt unhappy inſtance in this caſe, was that Parliament of *Richard* the 2. begun at *Weſtminſter*, and adjourned to *Shrewsbury* in the nineteenth yeere of his Reign; a Parliament that diſcharged their truſt the worſt of any that I read of; where there was as much need of conſtancie and magnanimity as ever was, to redreſſe thoſe great diſtempers which were then growne upon the State: and as much miſchiefe enſued by their default, both upon Prince and People, which might have been well prevented, and his happineſſe wrought together with their own (in the judgement of beſt Writers) if they had timely and conſtantly joyned together in maintayning the true Rights of Parliament, and reſiſting the illegall deſires of their ſeduced King. But being fatally diſtracted, the major part of Lords and Biſhops wrought upon by the King, and the Houſe of Commons too far prevailed with by *Buſhy* the Speaker, and his Inſtruments, they utterly deſerted the Common-wealth, and looking only upon the Kings preſent deſire, aſſented to ſuch things as made the Prerogative a thing boundleſſe; that he himſelfe (as the Story reports) was heard glorying to ſay, That there was no free and abſolute Monarch in *Europe* but himſelfe. Upon which, the ſame bad counſell which had before brought him out of love with Parliaments, brought him to as great an abuſe of that power which he had now gotten over a Parliament. And then followed the blank Charters, and other horrid extortions, beſides the ſuffering of ſome Lords, whom the people moſt loved; and ſhortly after, by a ſad conſequence, his own ruine. Nor do wee read that any of thoſe Lords, who under colour of loyalty and love (as they called it) to his perſon, had trodden down the power and priviledge of a Parliament under his feet, had afterwards ſo much loyalty to him, as to defend his Crown and Perſon againſt the force of an Uſurper, who without any reſiſtance or contradiction unjuſtly aſcended the Royall Throne: the ſad occaſion of that miſerable and cruell civill war, which in the following

ages

ages so long afflicted the Kingdom of *England*. This was the worst example of any Parliament; but in other times, though bad too, they have proved better Physicke than any other earthly wayes or meanes could be; yet their greatest vertue and excellencie is seen, when they have been used as a diet by honourable and just Princes, such as this Nation hath been often blest with; and such who have thought it no disparagement or depression of their dignity, to be ruled by the sway of that great Councell, than a wise Guider of a Ship would think it to follow his Compasse, or any Mathematician to be directed by his necessary Rules and Instruments.

FINIS.

14

A

LETTER

Sent from {Mr. Sergeant Wilde, and Humphrey Salwey, Esq;

Both Members of the House of COMMONS,

To the Honorable,

WILLIAM LENTALL Esquior,

Speaker of the House of Commons;

Concerning divers Passages at the Quarter Sessions in *Worcester*, about the execution of the Commission of Array, and the Ordinance of the MILITIA: At which Sessions was the greatest Assembly that hath been seen for many years past.

Together with

The humble Petition of the Grand-Jury-men of that Sessions to the Knights, and Justices of that County; wherein it appears they are well satisfied of the Illegality of the Commission of Array;

with their Desires of the speedy execution of the Militia, by them who are intrusted therewith.

Read in the House of Commons, and Ordered by them to be forthwith Printed and published.

H. Elsynge, Cler. Parl. D. Com.

London, Printed by LUKE NORTON and JOHN FIELD, for *Edward Husbands* and *John Franck*, July 18. 1642.

To the Honorable, WILLIAM LENTALL Esq; Speaker of the House of Commons in Parliament.

Honoured SIR,

WE hold it our duties to render you this short account of our Journey into *Worcestershire*, which fell out to be very necessary and seasonable, for we found by the way, and after our arrivall here at *Worcester* upon Munday night last (being the night before the Quarter Sessions) that great preparation had been made for the Execution of the Commission of Array on this day, and great distempers raised in the Countie, by the violent prosecution of Master *Sherrington Talbott* (whose high contempts and oppositions against the Parliament shall be more partitularly represented to you hereafter) giving us just cause to believe that there was a designe, hope, and probability, (with

reference to other parts adjoyning) to have made this Countie a place of war; But (bleſſed be God) our coming down by the Command of the Honourable Houſe whereof we are unworthy Members, hath wrought (we hope) ſo effectually that the Commiſſion of Array was this day quite deſerted by the whole Countie; The Declarations of the Parliament moſt joyfully, and thankfully received, and the minds of the People (which before were by miſ-reports, and publications of matters from *York* full of anxietie and trouble) are now (we believe) fully ſetled, as may appeare by this incloſed Petition, which in a very full, and great Aſſemblie as ever we ſaw at any Aſſizes, or Seſſions, was by the Grand-Jury preſented to us, and the reſt of the Juſtices with a great acclamation of the company then preſent, and further intimations of ten Thouſand hands more to have been added to it, if time would have permitted.

Meane while Maſter *Sherrington Talbott* having the night before at his houſe peremptorily refuſed to obey the arreſt of the Meſſenger, as the meſſenger can teſtifie, with other his ſpeeches and actions, and coming hither to this Citie in a daring manner to have executed the Commiſſion (finding his hopes faile, and his apprehenſion like to follow) ſecretly fled away, and as we heare is gone againe towards *York*, with Menaces in his mouth, leaving the Lord *Dudley* (one of the chief Commiſſioners) to mannage the worke, who being not ſeconded by the Commiſſioners whom he expected (or any other) the ſame day quitted the placce, leaving the City and Countie (thanks be to God) in good peace and quieteneſſe, wherein we hope by Gods bleſſing it will continue

tinue faithfull and firme to the King and Parliament. And of other paſſages we ſhall be ready to give the Houſe a more particular account at our returne, which we intend (God willing) ſhall be very ſpeedily. Meane while and ever with our due reſpects and beſt ſervice preſented to you, we take our leave, and reſt

Your moſt humble,
and
Affectionate Servants,

Wedneſday, 13. Iulii, 1642.

John Wilde:

Humphrey Salwey.

TO THE

Right VVorſhipfull,

The Kings Majeſties Juſtices of the Peace of the County of *Wigorum*;

The humble Petition of the Grand-Jury, which doth now ſerve at this preſent Quarter Seſſions of the Peace, holden this 12 of *July*, 1642.

Sheweth,

THat with all thankfulneſſe even from the bottome of our hearts we acknowledge the exceeding great favour the Parliament hath beene pleaſed to ſhew unto us, in declaring the illegallity of the Commiſſion of Array intended at this preſent to be executed among us. And we do moſt humbly beſeech thoſe to whom the

the Ordinance of the *Militia* for this Countie is intruſted, that they would be pleaſed ſpeedily to put the ſame in execution, that ſo His Majeſties Royall Perſon, the Parliament and Kingdom may be ſecured, which (as we are now fully perſwaded) are in great danger by reaſon of the plots of a Malignant party, and Perſons ill affected to the King and State.

And we ſhall dayly pray, &c.

FINIS.

MUSEUM

The True CONSTITVTION Of A particular visible Church, proved by Scripture.

Wherein is briefly Demonstrated by Questions and Answers what Officers, Worship, and Government Christ hath ordained in his CHVRCH.

By that Reverend and Learned Divine, Mr. IOHN COTTON, B. D. and Pastor of *Boston* in New England.

IEREMY 50. 5.

They shall aske the way to Sion, with their faces thitherward, saying, Come let us joyne our selves to the Lord in a perpetuall Covenant that shall not be forgotten.

LONDON:
Printed for *Samuel Satterthwaite*, at the Signe of the black Bull in *Budge Rowe*, neare to Saint *Antholins* Church. 1642.

The True

CONSTITUTION

Of

A particular visible Church

proved by Scripture.

THE true Constitution of a Particular visible Church proved by Scripture.

Quest. WHat is the Church?

Ans. The Church is a Mysticall body (1) whereof Christ is the Head (2) the members and Saints (3) called out of the World (4) and united together into one Congregation (5) by an holy Covenant (6) to worship the Lord, and to edifie one another in all his holy Ordinances (7)

(1) Eph. 5. 30, 31, 32. Rom. 12. 4, 5. 1 Cor 12. 28.
(2) Eph. 2. 22. & 5. 23.
(3) 1 Cor. 2. 12 Col. 1. 2.
(4) 1 Cor. 2. 2.9.
(5) 1 Cor. 11. 18. & 14. 23.
(6) Exo. 19 5. & 24. 3. 7. Deu. 5. 2. 27.

Quest. What sort of Members hath God set in his Church?

Ans. Some that are Ministers (1) or Officers (2) in the Church, others commonly called by the generall name

and 2. 2. 9. to 15.
(3) 1 Cor. 5. 4
1 Cor. 14. 26.
(4) 1 Cor. 4 17
Eph. 4. 12.
Col 4. 17.
Rom. 12 7
(1) 1 Tim. 3. 2. to 13.
Rom. 11. 3
Pſal. 109. 8.
(2) Act. 15. 22 23.
Rom. 16 3
(3) Phil. 2. 2
(1) Eph. 4. 11
1 Cor 12. 28.
(2) Phil. 2 2
1 Tim. 3. 1, 2 3
(1) 1 Tim. 2. 2 to 7.
Tit. 1. 6. to 9.
(1) 1 Tim. 5 17
1 Cor. 12. 28.
Rom. 12. 6, 7, 8.
Acts 20. 28.
Tit. 1. 5. 7.
(2) Eph. 4. 11.
(3) Act. 14 23 and 20. 17. with 28.
Phil. 1. 1.
Tit. 1. 5
(1) Rom. 12. 7, 8
1 Cor. 12. 28.
(1 Ioh 18 36
(2) Mat 20 25 26.
(2) Luk 12 42
(3) 1 Tim. 5. 17.

name that belongeth, to all the members, Brethren, (3) and Saints. (4)

Queſt. What ſorts of Miniſters or Officers hath God ſet in his Throne?

Anſ. Some extraordinary, as Apoſtles, Prophets, and Evangeliſts (1) ſome ordinary and perpetuall, as Biſhops and Deacons. (2)

Queſt. What manner of men are to be called to theſe Offices, to be Biſhops, or Elders in the Church?

Anſ. A Biſhop or Elder in the Church, muſt be in himſelfe a blameleſſe man for Holineſſe, and Righteouſneſſe, and for freedome from paſſions and luſts, alſo a vigilant man, and of good behaviour. Moreover, he muſt bee in his Family a man of good Government, and of good Hoſpitality; in his Name a man of good Report even of thoſe that are without; in his Profeſſion not a young Plant, but holding faſt the faithfull Word, apt to teach it, and able to maintaine it (1)

Queſt. What ſorts of Biſhops or Elders hath God ordained in his Church?

Anſ. Of Biſhops who are alſo called Elders, God hath ordained two ſorts; Ruling Elders, and ſuch as labour in word and in Doctrine (1) commonly called Paſtors and Teachers (2) all of them to watch over one certaine Flocke, the Church of a particular Congregation. (3)

Queſt. What is the Office, or worke of the Paſtors or Teachers?

Anſ. The Paſtors worke is to attend upon Exhortation, and therein to diſpence a word of wiſedome; the Teacher is to attend upon Doctrine, and therein to diſpence a word of knowledge. (1)

Queſt. What is the Office of the Ruling Elders?

Anſ. Seeing the Kingdome of Chriſt is not of this World, but Heavenly and ſpirituall (1) and the Government of his Kingdome is not Lordly, but Stewardly, and Miniſteriall (2) and to labour in the miniſtry

of

of Exhortation, and Doctrine is the proper work of the Paſtor and Teacher (3) it remaineth therefore to bee the part, and Office of the ruling Elders, to aſſiſt the Paſtor and Teacher in all other Acts of Rule beſides, as becommeth good Stewards of the Houſhold of God (4) as firſt to open, and ſhut the doores of Gods Houſe (5) by admiſſion of Members (6) by ordination of Officers (7) by excommunication of notorious and obſtinate offenders (8)

Secondly, to ſee that none without the Church live either inordinately without a calling, or Idly in their calling (9) thirdly to prevent and heale ſuch offences in life, and Doctrine as might corrupt either their owne Church (10) or other Churches if their Counſel be required (11) Fourthly, to prepare matters before hand for the Churches conſideration (12) and to moderate the carriage of all matters in the Church aſſembled (13) as to propound matters to the Church (14) and to order the ſeaſon of ſpeech and ſilence in the Church (15) Fifthly, to feed the flock of God with a word of admonition (16) and as they ſhall be called for to viſite & pray over their ſick brethren (17)

Queſt. What manner of men hath God appointed to be called to the Deacons Office?

Anſw. Men of gravity and of good report not given to diſſembling, nor to Wine, nor to covetouſneſſe, ful of the holy Ghoſt and wiſedome, holding forth the miſtery of the faith in a pure conſcience, keeping their houſhold in good Rule and enjoying ſuch wives as may neither diſhonour nor corrupt their Office, not ſlanderers (but) brave and ſober and faithfull in all things (1)

Queſt. What is the office of the Deacons?

Anſw. To receive the offrings of the Church brought unto them and laid downe before them (1) and therewith to ſerve Tables (2) diſtributing with ſimplicity (3) not onely to the Miniſters of the Church (4) but to any other of the brethren as they ſhall have need (5)

(4) Rom. 12 8. Num 8.19.
(5) Math. 16. 19
(6) Acts 20. 28 29.
(7) 1 Tim. 4. 14.
(8) Math. 18. 17,18.
(9) 2 Theſ. 3. 10,11,12.
(10) Rev. 2. 14,15,20.
(11) Act. 15. 2. 6.
(12) Acts 21 18.
(13) Act. 6 2.
(14) Act. 6 2 3
(15) Acts 13 15.
(16) 1 Theſ. 5. 12. Acts 20. 31.
(17) Iam. 5. 14.

1 Tim. 3. 8: to 12. Act 6. 3.

(1) Acts 4 34 35.
(2) Acts 6. 2.
(3) Rom. 12. 8.
(4) Gal. 6. 6
(5) Act. 4 35

(5) *Queſtion*

Queſt. But is it not the Office of the Deacons to ſhew mercy with cheerfulneſſe?

(1) Rom 12.8 (2) Rom. 16 1 (3) 1 Tim, 3 9 10, (1) Rom 1.6,7 1 Cor. 2.9. Act. 2.38,39, 40. Math.33 1.12 (2) Act. 2 41. Pſal 110 3. Eſay 56. 6, 7 (3) Act 24 47 & 8. 6,27,28. (4) Math .6. Acts 10.18. (5) Act 8 36. 37. (6) Eſa 56.6,7 (1) 1 Pet. 2.17 & 2.8. Col 3.14. 1 Theſ.4 9. Heb 13.1. (2) Epheſ.4.3 Pſal.133 1. Col.3 15. Acts 2.46. (3) 1 Cor.8 14. Matth.23.8. Deut 17 20. (4) Act 2. 42. & 4.32. 1 Cor.1. 10 (1) Phil.2.1,2. Epheſ.4 15 (2) Phil 4 2. Act.4 32. (3) Gal.5.26. (4) Ep.4.2 33 (5) Ro. 14.1.2. (6) Phil.3 16. (7) Act. 8 16. (8) Epheſ 4.3.

Anſw. Yes verily, to their Brethren in miſery (1) but that part of their office they do chiefly performe by the hand of the widdowes, choſen into their number, who are therefore called the Deacons or ſervants of the Church (2)

Queſt. What manner of widdowes hath God allowed, to be taken into this number?

Anſw. Ancient women, well reported of for good workes, for nurſing her children, for lodging of Strangers, for waſhing the Saints feet, for relieving the afflicted, for following diligently every good work (3)

Queſt. What manner of men hath God appointed, to be received as Brethren and members of his Church:

Anſw. Such as are called of God out of this world to the fellowſhip of Chriſt (1) and do willingly offer and joyne themſelves, firſt to the Lord (2) and then to the Church (3) by confeſſion of their ſins (4) by profeſſion of their faith (5) and by taking or laying hold of his Covenant (6.)

Queſt. What is the Office or duty which God calleth the Brethren unto the members of the Church?

Anſw. To brotherly love (1) and the fruits therof brotherly unity (2) brotherly equality (3) & brotherly communion (4)

Queſt. Wherein ſtandeth brotherly unity which we are to hold one with another?

Anſw. To be perfectly joyned together in one mind and one judgement in one truth (1) and where wee cannot bee of one judgement yet ſtill to be of one heart (2) not provoking nor envying one another (3) but forbearing and forgiving (4) not judging nor deſpiſing one another in differences of weakeneſſe (5) but ſo far as we are come to walke together by the ſame Rule (6) To teach and learne one of another the way of God more perfectly (7) Till we all grow up in the unity of

the

the faith, unto a perfect man in Christ Iesus (8)

Quest. Wherein standeth brotherly equallity which we are to hold one with another?

Answ. In communing a like unto all Gods Ordinances, and enjoying alike all Christian Liberties (1) In preferring others before our selves (2) and seeking one anothers wellfare (3) and feeling their estates, as our owne (4) in bearing the burdens one of another imposing no burdens, but in equall proportion (6)

Quest. Wherein standeth brotherly communion, which we are to hold one with another?

Answ. In our stedfast and continuall fellowship in the Apostles Doctrine and worship: and ministration (1) and for this end to dwell together (2) and to watch over one another (3) to resort together to the publike assembly (4) and there to joyne in all holy duties with one accord (5) and every Lords day to lay up in store for the supply of the Saints (6)

Quest. How is the publike worship of God to bee ordered, and administred in the Church?

Answ. All the Members of the Church being met together as one man (1) in the sight of God (2) are to joyne together in holy duties with one accord (3) the men with their heads uncovered the women covered (4)

Quest. What part of publike worship is first to bee administred?

Answ. The Apostle exhorteth that first of all: All manner of prayers be made for all men, for Kings, and all in authority, that we may leade a quiet and a peaceable life, in all godlinesse and honesty (1)

Quest. Whither are set forms of publique worship, devised and ordained by men an acceptable worship unto the Lord?

Answ. If such set formes had beene an ordinance of the Lord, and a worship acceptable to him, the Lord himselfe, or at least some of the Apostles, or Prophets, would

(1) Gal. 3. 28. Iam. 1. 9. 10. Deut. 17. 20. Ezek. 46. 10.
(2) Phil. 2. 3. Rom. 12. 10.
(3) 1 Cor. 10. 24. Phil. 2. 4. Gal. 5. 13.
(4) Heb. 13. 3. Rom. 12. 15.
(5) Gal. 6. 2.
(6) 2 Cor. 8. 13. 14.
(1) Act. 2. 42. & 6. 1.
(2) Psal. 133. 1. & 122. 1. 3.
(3) Heb. 10. 24. 3. 12. 13.
(4) Heb. 10. 25. Psal. 110. 3. & 122. 1. Isay. 60. 8.
(5) Act. 1. 14. & 4. 24.
1 Cor. 14. 16. 26.
1 Cor. 16. 1. 2.
2 Cor. 9. 12.
(1) Ezek. 46. 10.
1 Cor. 11. 33.
(2) Act. 10. 33.
(3) Deut. 4. 24.
1 Cor. 14. 16.
1 Cor. 11. 4. to 6.
(1) 1 Tim. 2. 1. 2. Ezra 6. 10.
(1 Act. 20. 26. 27.
(2) Gen. 20. 7. Neh. 8. 6. 1 Cor. 14. 16.
(3) Isay. 29. 13.

(4)Rom.8.26 would not have held back that part of Gods Counſell,
(5)Ioh.11.41 from the Church (1) Beſides, publique prayer is as
and 17. 1. well a part of publique Miniſtry, as Propheſie is (2)
(6) ſ. 121.1. and the formes of one might as juſtly be taught, by the
and 123. 1. precepts of men as the other (3) and both of them are alike the gifts of the Holy Ghoſt, to whom it belongeth as well to teach us what to pray, as how to pray (4) nor will it well ſtand with the holy geſture of Prayer, which is to lift up our eyes to Heaven (5) to caſt downe our eyes upon a Booke (6)

Queſt. What part of publique worſhip is next to be adminiſtred?

(1)2Kin.3.15. *Anſw.* Before Prophecying it will bee ſeaſonable
Coll.3 16. to ſing a Pſalme (1) and by ſome of the Tea-
(2)Neh 8. 8. chers of the Church to Reade the Word, and there-
Act.15. 21. with to Preach it, by giving the ſence, and applying
Luk.4. 21 23. the uſe (2) In diſpenſing whereof the Miniſter was
to 28. (3)Neh.8.4.5 wont to ſtand above all the people in a Pulpit of wood
(4) Neh.8. 5. and the Elders on both ſides (3) while the people
Luke 2. 29. harkned unto them with Reverence and Attention (4)
(5) Neh.8.7. where there be more Prophets, as Paſtors and Tea-
1Cor.14. 29. chers, they may Propheſie two or three (5) and if the
(6)Act.13.15. time permit, the Elders may call any other of the Bre-
1Cor.14. 31. thren, whither of the ſame Church or any, to ſpeake a word of Exhortation to the people (6) and for the better edifying of a mans ſelfe or others, it may be lawfull for any (young or old) ſave onely for
(7)Luk.2.46. Women, to aske queſtions at the mouth of the Pro-
1 Cor. 14. 35. phets (7).

(1) Act.16.14 *Queſt.* After the Miniſtry of the Word, what part of
15.31,32,33. Gods publique worſhip is next to be adminiſtred?
(2)Mat.28 19 *Anſ.* After the Word (which is the Covenant of
(3) Acts 8. God) the Seales of the Covenant are next to bee admi-
36 37. niſtred; Baptiſme, and the Lords Supper (1) and as
Mat. 3. 6. for Baptiſme, it is to bee diſpenced by a Miniſter of the
(4) 1Cor. 12. Word (2) unto a Beleever profeſſing his Repentance,
13. and his Faith (3) being a member of the ſame Church
(5)Gen.17.23 Act. 8.36.37.

body (4) as alſo unto his ſeed (5) preſented by the Parent to the Lord, & his Church (6) at which time the Miniſter in Gods roome calleth upon the parent to renew his Covenant with God for himſelfe & his ſeed (7) and calleth upon God as the nature of the Ordinance requireth for the pardon of originall ſinne, and for the ſin of the parents and for a bleſſing upon the Sacrament and Infant (8) and then calling the childe by the name, which the Parent hath given it, for his owne edification, and the Childes (9) he baptizeth it either by dipping (10) or ſprinkling (11) into the name of the Father the Son, and the Holy Ghoſt.

Queſt. How is the Lords Supper to be adminiſtred?

Anſw. The Supper of the Lord is to be diſpenſed by the Miniſter of the Word (1) unto the faithfull of the ſame body (2) or commended to them by a like body (3) having examined and judged themſelves (4) & ſitting down with him at the Lords Table (5) before whom the Miniſter taketh the bread and bleſſeth it, breaketh it, and giveth it to the brethren with this commandement once for all, to take and eate it, as the body of Chriſt broken for them, and this doe in remembrance of him, in like manner alſo he taketh the cup, and having given thanks, he powreth it forth, and giveth it to them, with a commandement to them all, to take and drink it as the bloud of Chriſt ſhed for them, and this alſo to do in Remembrance of him (6) and after all thanſgiving is ended with ſinging a Pſalm (7)

Queſt. After the Miniſtery of the Word and the Seales thereof, how is the Collection for the Saints to be adminiſtred?

Anſw. The Collection for the Saints was by the Apoſtles Ordinance to be made: for the time every Lords day (1) for the meaſure as God had proſpered every man (2) for the manner, not of conſtraint but freely, (3) brought by the givers as an offering to the Lord, & laid down (4) as at firſt before the Apoſtles, ſo afterwards

Mat. 3. 6.
(4) 1 Co. 12 13
(5) Gen. 17. 3
Act. 16 15. 33.
1 Cor. 7. 14.
(6) Luk 2. 22.
(7) Gen. 17. 12, 3. 7. 8.
(8) Mat. 3. 11.
1 Timot. 4 5.
(9) Luk. 1. 59 to 63. & 2 21
(10) Mat. 3. 16
John 3 33.
Acts 8 38.
Rom 6. 4.
(11) 1 Cor. 10. 2
Heb 10 22.
(12) Mat. 28. 19
(1) 1 Chr. 30. 17 & 35. 5, 6.
(2) 1 Cor. 10. 17. & 12, 13, 14
(3) Rō. 16. 1, 2
(4) 1 Cor. 11. 28 to 31.
(5) Mat. 26. 20
Luk 22. 27. to 30
(6) Mat 26. 26 27, 28.
Luk. 22. 19, 20.
1 Cor. 11. 23, 24 25.
(7) Mat. 26. 30, Mar. 14. 26.
(1) 1 Cor. 16. 1, 2
Deut. 16 16.
(2) 1 Cor. 16. 2.
2 Cor. 8. 3.
(3) 2 Cor. 9. 5. 7.
(4) Act. 4. 34, 35.
Mark 12. 42.
Luk. 19. 17
(5) Act. 4. 35.
1 Cor 16. 2.
with 6. 2. 8.

(6) 1 Tim 5 7 18 Gal. 6. 6. Acts 4. 35. & 6 1, 2, 3. Rom. 15. 26.

wards by their appointment, before the Deacons of the Church, as into a common Treasurie (5) by them to be distributed to the supply of the Ministery and of the poore Saints according to their need and of all the outward Service of the Church. (6)

(1) Num. 6. 23. (2) 1 King 8. 15 (3) 2 Sam. 6. 18 1 K. 8 54. to 60. Num. 6. 23 to 27 2 Thes. 3. 16. 2 Cor. 13. 14.

Quest. What duty of Gods worship is to be performed in dismissing the assembly?

Answ. After all parts of Gods publique worship have been performed by the Minister (1) or any of the Prophets, is to dismis the Assembly with a word of blessing: offering up blessings unto the Lord (2) and putting a blessing upon the people (3)

(1) John 4. 26 (2) 2 Cor. 2 17 & 18. 12. 1 Co 2. 1, 2. 6 13 (3) C 14. 40 (4) 1 Co. 14. 40 (5) 1 Cor 4. 26

Quest. In what manner are all duties of Gods worship to be administred?

Ans. In Spirituall simplicity without affectation of legall shadowes (1) of worldly pomp or carnall excellencie (2) decently (3) and in order (4) and to edification (5)

(1) Psalm 2. 6. Ioy 33. 22 (2) Mat. 16. 19. 1 Cor. 4 11. 1 Pet 4. 10. (3) Joh. 18. 36 (4) Psal. 74. 2. (5) Eph. 4. 8. 11. 1 Cor. 12 28 (6) Heb. 3 1. 2 1 Tim 4 12. 2 Tim. 3. 6, 7

Quest. What forme of Government is the Government of the Church.

Answ. The government of the Church is in Christ our head Kingly or regal (1) but in the Church Stewardly and Ministeriall (2) and in both of them Spirituall and heavenly (3)

(1) Mat. 18 18 20 & 28. 20. John 16. 7. to 13 13. 14 (8) Rom 16 20 John 16 7. to 11 13 14. (8) Rom. 16 20. John 14 27. 1 Tim. 6. 8.

Quest. How doth Christ exercise his Kingly Government or power in the Church?

Answ. By calling the Church into holy fellowship with himselfe, and one with another (4) by ordaining Officers and Governours in his Church with their callings and gifts (5) by giving Lawes and ordinances to his Church, for the whole government of it (6) By putting life and power, even the power of his Spirit in all his Ordinances, for the edifying of his body unto perfection (7) and finally by subduing our enemies, and protecting our selves in his peace to his heavenly Kingdome (8)

Quest. How is the Governement of the Church in the

the hand of the Church Stewardly or Miniſteriall? (1) Ioh. 18. 36.

Anſw. Becauſe the end of the Government of the Church is ſpirituall and heavenly (1) as is the building of Chriſts Kingdome, and ſaving of ſoules (2) it is not in the power of men to ordaine, or provide means or helpes to ſuch ends, but onely for him that can worke upon the ſoule and conſcience (3) and therefore it is not in the hand of the Church, to make Lawes or ordinances, to chuſe Officers or Members, to adminiſter Sacraments or Cenſures or any part of worſhip or Government of their own heads, but to receive all as from the hand of Chriſt, and to diſpenſe all according to the will of Chriſt revealed in his Word (4)

(2) Mat. 16. 19. 1 Cor. 5. 5.
(3) 2 Cor. 12. 4. 1 Corin. 3. 5. 6. 7.
(4) Heb. 8. 5. 1 King. 12. 33. & 12. 33. Ier. 7. 31.

Queſt. How is the government of the Church Spirituall and heavenly? (1) Luk. 17. 20. 21. Eſay 2. 3.

Anſw. The government of the Church though it be not altogether inward but partly outward (1) as being adminiſtred by open and known Officers (2) with audable and lively voice (3) in the open face of the brethren of the Congregation (4) yet is it in it ſelfe not of this world but Spirituall and heavenly (5) as being ordained, not by the wiſedome and power of this world but of Chriſt (6) and adminiſtred not according to the precepts of men but his Commandements (7) not by earthly weapons, but by the Word and Sacraments, and other Spirituall Ordinances (8) not working upon the bodyes, or outward eſtates of men by fines or impriſonments, loſſe of limbes or lives, but upon their ſoules and conſciences, by the evidence of the Spirit (9) finally not aiming at worldly peace wealth or honour, but at the Righteouſneſſe of faith, peace of conſcience, and joy in the Holy Ghoſt (10)

(2) Ier. 30. 20.
(3) Rev. 1. 16.
(4) Mat. 18. 15. 1 Tim. 5. 20.
(5) Ioh. 18. 36.
(6) 1 Cor. 2. 6, 7, 8.
(7) Mat. 28. 20.
(8) 2 Cor. 10. 4.
(9) Heb. 13. 7. 2 Cor. 10. 5. 1 Cor. 2. 4. 1 Th. 1. 6. 33. Rom. 14. 17.

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(1) Ioh. 18. 36.
(2) Mat. 16. 19. 1 Cor. 5. 5.
(3) 2 Cor. 1. 24. 1 Corin. 3. 5. 6. 7.
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(1) Luk. 17. 20. 21. Eſ. y 2, 3.
(2) Iſa. 30. 20.
(3) Rev. 1. 16.
(4) Mat. 18. 15. 1 Tim. 5. 20.
(5) Ioh. 18. 36.
(6) 1 Cor. 2. 6, 7. 8.
(7) Mat. 28. 20.
(8) 2 Cor. 10. 4.
(9) Heb. 13. 7. 2 Cor. 10. 5. 1 Cor. 2. 4. 1 Th. 1. 6. 33. Rom. 14. 17.

Queſt. To whom hath Chriſt committed the Government of his Church?

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Queſt. What power of Government is committed to the body of the Church?

Anſ. The body of the Church hath power from Chriſt to chooſe, and call her owne Officers, and members, to ſend forth any of them, for her ſervice (4) to inquire and heare and aſſiſt in the Judgment of all publicke ſcandalls (5)

Queſt. What power of Government is committed to the Presbitery?

Anſ. To call the Church together (6) and to deliver the Counſell of God to them with all Authority (7) to prepare matters for the Churches hearing (8) and to propound and order them in the Aſſembly (9) to adminiſter Ordinations (10) and Cenſures (11) and to diſmiſſe the Aſſembly, with a bleſſing in the Name of the Lord (12)

Queſt. But hath not Chriſt committed ſome power of Gouernment to every private member of the Church?

Anſ. Yes verily, there is a power of edification. (1) which the Lord hath given, to any member of the Church to excerciſe mutualy one over another (2) to ſave ſome with compaſſion, others with feare (3) by a word of Inſtruction, Admonition, Exhortation and comfort (4)

Queſt. How is Ordination to bee adminiſtred?

Anſ. When the Church hath choſen and called an Officer, they preſent him to the Elders (1) who doe ordaine him if he be a Deacon with Praye, and impoſition of hands (2) and with faſting alſo is to bee an Elder (3)

Queſt. How are the Cenſures of the Church to bee adminiſtred?

Anſ. The Cenſures of the Church are ordained by Chriſt, for the removall of ſcandalls out of the Church, (1) which if they be private, (one Brother offending another) the Offendor is to goe and acknowledge his Repen-

Math. 16, 19. and 18. 17. Pſal. 45. 19.
(2) 1 Tim. 5. 17 & 4. 14. 1 Theſ. 5. 12. Heb. 13. 7 1 Cor. 12. 28.
(3) Act. 1. 23. 26. & 14 33 & 6. 3. 5. & 16 10. & 9. 26, 27.
(4) 2 Cor. 8. 19. 23.
(5) Act. 11 23 Math. 18. 17. 1 Cor. 5. 4, 5. Act. 15. 33. 4
(6) Act. 6 2. Iohn 1. 13, 14.
(7 Tit. 2 15.
(8) Act. 21. 18
(9) Act. 13 15
(10) 1 Tim 4. 14.
(11) 1 Tim. 1. 20.
(12) Num. 6. 23.
(1) 1 Cor 12. 8. & 13 10. Mat. 16. 18. 19
(2) Iude 20. 1 Theſ. 5 11. 1 Cor. 12. 17.
(3) Iude 21 22, 23.
(4 Act. 18 26 Mat. 3. 15. Col. 3. 16. Theſ 14. 11
(1) Act 6. 5, 6
(2) Act. 6 6.
(3) Act. 14. 33

Repentance of it unto his Brother (2) who is then to forgive him (3) but if the Offendor neglect to doe it the Brother offended is to goe, and admoniſh and convince him of it, betweene themſelves privately: If thereupon the Offendor be brought to Repent of his offence the Admoniſher hath won his Brother: But if the Offendor heare not his Brother, the Brother offended is to take with him one or two more that in the mouth of two or three witneſſes every word may be eſtabliſhed; whether the word of Admonition, if the Offendor receive it, or the word of complaint to the Church if hee refuſe it, the offended Brother is to tell the Church, if he refuſe to heare the Church, then is he to bee accounted as an Heathen, and Publican (4)

(1) Mat 1,8. 6. to 15. Luk. 17. 1, 2, 3
(2) Mat. 5. 23, 24.
(3) Luk. 17 4
(4) Luk. 17. 3 Math. 18. 15. 16, 17.

Queſt. What if the Scandalls or Offences bee publick, how are they to be removed?

Anſ. By publick Reproofe (1) and if the offences be not onely publick but haynous, then the Church is to remove the offence, by Excomunicating the Offendor out of the Church (2)

(1) 1 Tim. 5. 20 Gal. 2. 14.
(2) 1 Cor. 5. 1 5 1 Tim. 1. 20.

Queſt. How is Excomunication to be adminiſtred?

Anſ. When the offence of any Brother is publick, and haynous, or being private is through the Offendors obſtinacy become publickly ſcandalous; the Church being met together, is in the Name and Power of the Lord Jeſus, and with his Spirit, are to deliver ſuch an one to Sathan for the deſtruction of the Fleſh, and the Salvation of his Soule, in the day of the Lord Jeſus (1)

(1) 1 Cor 5. 1. 4 5, 11, 12. 2 Theſ. 3. 14. Mat. 18. 17.

Queſt. Is there no uſe of Suſpenſion in the Church?

Anſ. Not as a Church Cenſure or as an Act of power, but as an Act of diſcretion in the Church Officers, diſcerning the uncleane from the cleane, untill they bee cleanſed (2)

(2) Lev. 10. 10

Queſt. What is Anathama Maranatha?

Anſ. It is the utmoſt Cenſure of the Church, whereby a Brother falling from the love of Chriſt, into hatred againſt him, is cut off from fellowſhip with Chriſt, for ever

(3) 1 Cor. 16. 22.

ever even to the comming of the Lord (3)

Queſt. Having ſeene what power of Government the Church hath received, and exerciſeth within it ſelfe. Tell me now whither one Church hath power of Government over another?

Anſ. No Church hath power of Government over another, but each of them hath chiefe power within it ſelfe, and all of them equall power one with another, every Church hath received alike the power of binding and looſing, opening and ſhutting the Kingdome of Heaven (1) but one to another all of them are Siſters; (2) all of them *Sarahs*, all of them Queenes, none *Hagar*, none of them Concubines (3) but by their owne corruption or uſurpation of others (4) Finally, all of them, are Candleſticks of the ſame precious mettell, and in the middeſt of them all Chriſt equally walketh (5)

(1) Mat 18. 17, 18.
(2) Cant. 8.8.
(3) Gal. 4.26. Cant. 6. 8.
(4) Rev 18. 17.
(5) Rev. 1.12, 13.

Queſt. But if one Church have no power of Government over another, what courſe is there left to Reforme ſuch corruptions, as may ariſe in any Church, whether in Doctrine or practiſe.

Anſ. The corruptions that are found in any Church, doe either infect part of the Church, or the whole body; if part onely, then the part remaining ſound may either convince and reforme their Brethren themſelves if they be able, or if they be not able they may at leaſt prevaile ſo farre with them, as to ſend for light to ſome other Church, as they of Antioch did to the Church at Jeruſalem. But if the Corruptions found in a Church doe infect the whole Body, yet ſtill there is hope in Iſrael concerning this, for though one Church have not power of Government over another, ſubordinate to them, yet every Church hath equall power one with another, as coordinate with them: And therefore looke what power one Brother hath over another in the ſame Church, the ſame power hath one Church over another in Brotherly communion; as if one Church ſhall heare of any offence

offence in another, they may enquire the certainty of it, and thereupon ſend Letters and Meſſengers to convince and admoniſh them of it. If the Church offending doe heare the Church admoniſhing, they have gained their Brethren, and their owne deſire: If the Church heare them not, then the Church may take one or two Churches more to aſſiſt them, in the conviction of that ſin: if yet the Church heare them not, then (upon due notice given) all the Churches thereabouts may meete together, and after judicious inquiry into the Cauſe, may by the Word of God confute and condemne ſuch Errours, in Doctrine or practice, as are found offenſive: to prevent the ſpreading, either of the Gangreene of Hereſie, or of the Leproſie of ſin, and if the Church offending ſhall not yet hearken to their Brethren, though the reſt of the Churches have no power to deliver them to Satan, yet they have power to withdraw from them, the right hand of Fellowſhip, and no longer to hold them in the Communion of Saints, till they approve their Repentance.(2)

(2) By proportion, from Mat. 18, 15, 16, 17. 2 Theſ. 3. 6.

FINIS.

FINIS.

16

JULY 19. 1642.

K.

Buller 9

AN EXACT

RELATION

OF TWO

Victorious Battels

Fought by the Engliſh:

Wherein they put to flight 2200, and kill'd 700 of the Rebels at *Cardoughen* in the Province of *Munſter*; and 500 more at *Toughall*; at both which places they took a great quantity of Ammunition, goods and victuals from the Rebels.

As it was ſent to Mr. *Buller*, a Member of the Houſe of Commons, and another Gentleman of quality.

Wherein is likewiſe a true Relation of the death of the Lord Preſident.

London, Printed by *L.N.* and *I.F.* for *E. Husbands* and *I. Franck*,

Cardoughen, 3. Iulii, 1642.

IN MVNSTER.

DEar Brother, my kind love remembred unto you. This is the third of my writing ſince my arrivall in *Ireland*, where we want both men and money, which if we have not ſupplyed ſuddenly we ſhall be forc't to retreat unto the Sea-ports. As for News, you may be pleaſed to take notice, that on Tueſday laſt, there were 500 Muſquetiers, and two troops of horſe, which fell on 3000 of the Rebels, and beat them out of their quarters, taking all their baggage, and killing about 400; wee onely loſt three men, and had five hurt, whereof my Corporall was kill'd, my Sargeant run clean through the body, but is yet living,

my Drummer dangerouſly hurt, with another of my common Souldiers. My Lo: Preſident dyed yeſterday about ſeven of the clock in the forenoon, the Rebels had beſieged his Caſtle, but were likewiſe beaten off by the Lord *Inchequeen*, who kill'd between 6 and 700 of them, and poſſeſt himſelf of all the baggage, there were of the Rebells above 2200, over and beſides what they killed. Thus with my duty to my father and mother, I reſt

Your loving Brother,

IO: BULLER.

Youghall,

YOUGHALL,
4. JULII 1642.

Honeſt Mr. BAYLY,

HAving this opportunity, and ſome good news to communicate to you, I could not chooſe but acquaint you, that upon Wedneſday laſt a party of 500 Muſquetiers, and 3 troops of horſe marched from the camp at *Dunarraile*, into the county of *Limrick* to *Shanbrithe*, where 2500 horſe & foot of the Rebells were quartered, whom our men (deſpiſing their numbers) very valiantly aſſailed in their quarters, but not before they were provided for them; for they had long before taken the Alarm, and had ſent out a Troop of their horſe, and after that their whole body, whom our men declined untill they came into good ground, and then made a ſtand ready to receive them, but then they retreated to their quarter in the Town, and ours advanced both Foot and Horſe, they intertained a pretty Skirmiſh with our foot, wherein we loſt two men and had eight hurt, at laſt the Lord of *Dungarvans* Troop commanded by Lieutenant *Carleton*, obſerving that they with-guarded the entrance of their quarter and not ſuddenly to be releived flew in and forc'd it, whereupon as their manner is they fell to their heels,

heeles, and our horſe to execution for three miles ſpace, untill they came to a wood their common refuge; there fell of the Enemie between four and five Hundred: We took one Captaine and twelve others of qualitie, ſix Enſignes, ſix Drummes, two bagpipes, two waggons, one Hundred and twenty Muſquets, abundance of Pikes, and ſome Ammunition; we had only two horſes hurt. Yeſterday the Lord *Browhill* with his Troop, and between two and three Hundred Foot going to releive Sir *Richard Oſborn*, who was in great Diſhes at his Caſtle, was encountred by Sir *Nicholas Welſh* (neer *Cappa*) with three Troops and ſix or eight Colours of Foot, after an houres Skirmiſh they fell into diſorder, brake and fled: Our men did execution upon them untill they got the wood to their ſhelter, they found two Hundred and fiftie dead bodyes, took forty Muſquets, abundance of Pikes, ſome powder and bullets, and a great deale of good cheere, wherwith they intended to be merry, after they had waſhed their hands in Engliſh blood: we loſt one onely Gentleman Maſter *Maynard*, eldeſt Son to the Ladie *Maynard*, whom we all much lament.

Your aſſured loving friend

Thomas Moore.



Cheshire (T.)
TK

17

A SERMON PREACHED

at Saint Peters

VVESTMINSTER

On Saint *Peter's* Day, being the monethly Fast, before the Lords, and Judges, with many other good Christians.

By *Thomas Cheshire*, Minister of Gods Holy Word and Sacraments.

Magna est veritas & prævalebit.

Printed at *London*, for the Author. 1642.

Etranger non dessus croulé

A SERMON

PREACHED

at Saint Peters

WESTMINSTER,

On Saint Peter's Day, being

the monethly Fast, before the

Lords, and Iudges with many

other good Christians.

By Thomas Gilbert, Minister of Gods

Holy Word and

Sacraments.

Philippians 4. verse 8. Finally.

Printed at London for Iohn Amber. 1642.

The true Copy of the Sermon which was Preached on the laſt Faſt day, being the 29. of Iune. 1642.

GENESIS 3. 8.

And they heard a voyce of the Lord God walking in the Garden in the coole of the day, and Adam *and his wife hid themſelves from the preſence of the Lord God amongſt the Trees of the Garden.*

IN the precedent Verſes of this Chapter is ſet downe that notable combination and inſurrection againſt the King of Kings by *Adam*, *Eve* and the *Divell*, whereby our firſt Parents attempted to participate of Gods Prerogative, they thought to have their minds Maſters of as much *Knowledge* as their *Maker*; this as it was the firſt ſinne ever acted upon Earth, ſo (in the Latitude and extent of it) the greateſt, for none ever made all the World guilty of ſinne, but onely they, when the Divell had ſet them on working (as this is all manner is) he betrayes his fellow

 traytors,

traytors, joynes with an undanted Serjeant *Conſcience*, whom he chargeth upon *Allegiance* to arreſt poore *Adam* and *Eve* of high Treaſon, which inſtantly hee performed in the ſeventh verſe of this Chapter, there it is ſaid: *Then the eyes of them both were opened*, *Conſcience* boldly breakes open as it were the gates & windowes of their ſoules, enters into them, attacheth them, ſhewes them the fact and penalty thereof, and then they knew they were naked; this, this was the firſt time that ever *Conſcience* ſpake, but never ſince would be ſilent; being thus arreſted behold the Judge comes to call them to account in this eighth Verſe: and *They heard a voyce of the Lord God, &c.* The Parts are foure, *Vox Dei*, *geſtus Dei*, *tempus appropinquationis*, and *ſtatus delinquentium*; here is firſt, the *voyce of God*, and *they heard it.* Secondly, God's geſture, and that is *Walking*, *walking in the Garden.* Thirdly, the time of his approach; *ad auram diei*, in the *coole of the day*: And laſtly the diſtracted, miſerable, perplexed condition the Offenders were in upon his approach, *abſconderunt*, and *Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the Garden*; of theſe in their order, beginning with the firſt, *Cum audiſſent vocem dei*, and *they heard a voyce.*

In the former Verſe it is ſaid *their eyes were open*, and here their Eares are open; inſomuch that no ſooner can the Lord ſet footing in the *Garden* though treading leaſurely, and *walking* gently, but they inſtantly heare him; this advantage uſually hath a Thiefe of a true man, he will ſooner apprehend the foot-ſteps of men approaching to take him, than the other of ayde to helpe him; feare and a guilty Conſcience are ever exceeding apprehenſive. *Adam* and *Eve*, that would not hearken to the voyce of God, when hee forewarn'd them the forbidden Fruit, doe now heare his voyce comming

comming to judge them before he ſpeaks; *Eli* old *Eli*, ſoo-ner knowes it is the Lord that calls *Samuel*, than innocent *Samuel* himſelfe, *Conſcius ipſe ſibi de ſe putat omnia* and *they heard a voyce.*

But what was this voyce? *Cornelius à Lapide* and ſome others thinke it was nothing elſe, but *Strepitus inter Arbores terribilis*, a terible noyſe amongſt the boughs of the trees, ſtir'd up by a mighty winde according to Gods appointment *Signumq; dedit veniſſe deum*, ſo when the Lord came to ſpeake unto *Job* it was in a whirl-winde, and when the Law was given, there was Thunder and Lightning, and the noyſe of a Trumpet, and the Mount ſmoaking, *Propter Majeſtatem dei, et in terrorem populi*, to expreſſe the greater Majeſty of Almighty God, and to ſtrike an awfull dread into the hearts of the people, when the Lord was to appeare to *Elias* upon Mount Horeb there was a mighty wind which rent the Mountaines and tare the Rocks, and fire and Earthquake before the ſmall and ſtill voyce, a ſtrange *Prodromus*, an unlikely Uſher in (one would think) of a mercifull God, the Prophet might have imagined that the Devill had beene likely rather to have appeared than God, nor but hee well knew, that although God was in the winde and the Earthquake and the fire, yet he was not farre of, this is uſuall with the Lord, and that in a ſpirituall reſpect, in the converſion of a ſinner, there is ever a tearing and rending of the rocky obdurate heart, there is an Earthquake of feare and trembling at the apprehenſion of the wrath of God, and, as if a ſparke of the very fire of hell were ſtruck into the ſoule, before the ſtill and gentle voyce of peace and reconciliation in Ieſus Chriſt, others (ſpeaking after the manner of men as God himſelfe is pleaſed) thinke that this was *Vox dei dolentis non minantis*, a ſorrowfull ſad, bemoaning, mournfull voyce,

Iob 38.1.

Exod.19.

1King.19.

voyce, and now behold the Lord lamenting the miſerie the wretched man had incurr'd, and with a paſſion (we may imagine) not leſſe pathetical, then that of *David's* bewayling the death of his ungracious Sonne *Abſolom O Abſolom my ſon my ſon Abſolom*, repeating his name often, as though in him hee had not loſt one, but many, all his ſons, *O Adam my ſonne my ſonne Adam* in whom all my ſonnes are loſt, for ſo had we been, if our Bleſſed Lord in his infinite mercy had not redeemed us, and therefore in the latter part the Lord's ſorrow far exceeds *Davids*; *David* indeed wiſhed hee had dyed to ſave *Abſolom's* life, but the Lord in his Sonne Chriſt Jeſus did dye to ſave *Adam's* life, and now me thinks I heare his Divine Majeſty complayning, ô my ſon *Adam* for whoſe uſe I Created this great and ſpacious Vniverſe, thou my ſonne, whom I had ordained with thy Poſterity to have filled up againe thoſe glorious manſions above, which Sathan and his Angels loſt through pride, but this ſin alas of thine, hath caſt thee downe rather to diſpoſeſſe the Devill of that room he hath in hel, how art thou fallen my ſon my ſon?

2 Sam. 18.

The Lord might have ruſh'd upon them ſuddenly without giving them any notice of his approach by his voyce, but this is ever the great mercy of God to ſinfull man, his judgements never come with out a forerunner, hee doth not ſend the leaſt ſtorme or tempeſt, but there is ſome precurrent ſignee, that men may beware, and take ſhelter before it comes, he ever holds out the golden Scepter of his voyce, his word, before his Iron rod, and when hee is urged to take his Iron rodde in hand, hee ſhakes it before he ſtrikes, and when he is forced to ſtrike, he doth it with a gentle hand, before he breaks in pieces like a Potters veſſell as the Pſalmiſt hath it, *Belſhazzar* ſaw the hand of God upon the wall, before hee felt it upon his own body, the

Lords

Lords battels are always with noiſe of drum & trumpet. And for this end hee hath ordained the preaching of his Word, which is as this voyce of the Lord God walking in the Garden of his Church: and here wee have juſt cauſe to reprove the dumb Prieſts of the Church of Rome, who hinder their poore Lay people for whom Chriſt hath ſhed his blood, and would hinder us too, if it lay in their power from hearing the voyce of the Lord God walking in the Garden of his Church, they ſend them into the field to combat with their Ghoſtly Goliah, naked, letting them neither haue *Saul's* Armour, nor *David's* ſling, *David* indeed refuſed to weare *Saul's* Armour, it was too heavy, too boyſterous for him, and ſo, as I would not have every inferiour puny, and ſimple Mechanick, to be over buſy in the more profound and intricate places of Scripture, yet let them take ſome weapon in their hands, here is Armour of all ſizes, aſwell for the leaſt dwarfe, as the greateſt Gyant, for the ſimpleſt man or woman, as for the greateſt ſcholler.

I remember I have read that *Ariſtotle* being ſick, and his Phiſitian comming to adminiſter a potion unto him, he aſked what the ingredients were, why ſaid the Phiſitian what matters that ſo it cure thee? no replies the Philoſopher; doſt thou think to cure me as thou would'ſt a dog or a horſe? thus indeed they of the Church of Rome brag much & take upon them the cure of the wounded ſouls amongſt them, but this I am ſure they will not let them underſtand the nature of the Medicine they adminiſter, which is or ought to be the Word of God, they cure them like bruit beaſts, which little underſtand the nature of the medicine which is applyed unto them. And on the other ſide wee have too many ſimple illiterate fellows amongſt us, (a maine occaſion of our preſent diſtractions) who like ignorant impudent Mountebanks will

undertake any Cure at all adventures, though thouſands miſcarry under their hands. O therefore let us humbly and earneſtly ſolicite the Lord of Heaven, that ſuch Horſe-leaches as they, and ſuch Farriers as theſe, may never come to have the Cure of our ſoules, but that wee may ever heare the cleare voyce of the Lord God (whether it be to mercy or Iuſtice) welcome be his Will, walking in the garden of his Church, and ſo I paſſe from *God's voyce*, to *God's geſture*, and that is *walking*, *walking in the Garden*.

Seneca ſaith, *Injuriæ præcipites ſunt, ſed lenta beneficia*, the good turnes of moſt men are ſlow-pac'd, but their bad turnes exceeding ſwift; but it is not ſo with God, it is quite contrary, comming here to inflict puniſhment upon our firſt Parents, hee doth not runne as greedy of revenge, but *walkes* as loath to puniſh; thus the Lord *walkes* to Iudgment, but *runnes* to Mercy.

From the Lord's walking here in my Text I ſhall obſerve unto you two Concluſions, the one *Theologicall*, the other *Morall*: Firſt promiſing this, that in Holy Writ not onely words and ſyllables are oftentimes of ſpeciall myſtery, but *ipſæ quoque apices*, as *St Hierome* hath it, the very Accents, Pricks and Comma's containe in them matter of inſtruction; ſo likewiſe the ſeverall geſtures, and poſtures which GOD (by the Miniſtery of Angells or otherwiſe) is pleaſed to uſe in holy Scripture, are Rules for our inſtruction and direction, and ſo in this place, *Vox dei deambulantis*, God's walking affords us matter of ſpeciall conſideration, the firſt inference I propounded conſiſts of three parts: Firſt, that God is not haſty in puniſhing, he but walkes. Secondly, the reaſon, that man may have ſpace and time to repent. Thirdly, although he be ſlow, yet hee is ſure; though hee but walke, yet one day hee will come to his journies end: And now behold

behold man running headlong on in ſinne, and God walking leaſurely to puniſh. Man firſt commits ſin, then remaines impenitent, and afterwards runnes into Hypocricy, in ſeeking to hide himſelfe and his ſinne, *his ſinne* that was it, which hee deſired to be hid from the preſence of God, theſe three with open mouth cry loud upon GOD for ſpeedy vengeance, and yet hee haſteneth not, hee but *walkes* towards them, as though the leaſt breath of their Repentance would have driven him backe againe; never could a Judge uſe more delaies in pronouncing ſentence of Death upon his own only Son, then the Lord doth in puniſhing ſinfull man; thus hee dealt with the old World, hee did not ſuddainely deſtroy them, but ſent *Noah* as this *Voyce* in my Text, to tell them of God's approach in Iudgement; hee ſtaid a long time to ſee if at length man's heart would mollify, and doubtleſſe the water of their repentant teares might eaſily have driven backe that great deluge of waters which afterwards over-whelmed them, when the Cry of *Sodome* was great and their ſinne exceeding grievous, obſerve how leaſurely God walkes towards them, *Deſcendam ego & videbo*, I will goe downe and ſee, calls in at *Abraham's* houſe by the way, communes with him a long time, and whereas hee might have anſwered him in a word, that if there had bin ten righteous in the City hee would ſpare them, yet he was content to ſtay himſelfe as it were with long Diſcourſe, and anſwered *Abraham* by degrees from fifty to tenne, that ſo if it had beene poſſible there might tenne (in that interim of delay) have beene converted, and ſo diverted his wrath and indignation, and it is moſt remarkable that the Patriarke firſt leaves off in modeſty to entreate, before God in mercy leaves off to grant: in the 1. of *Sam.* 3. God ſeemes as much to neglect in correcting *Eli*, as *Eli* did to correct his *Gen.* 18.

his Children, he *walkes* toward him, and ſends a Meſſage by *Samuel* to tell him how nigh vengeance was to him: When *David* had committed thoſe two notorious crimes of Adultery and wilfull Murther, the Lord walk't ſo leaſurely after him to puniſh him, that it was well-nigh a yeare before hee came at him, *Bathſheba* had borne him the Sonne gotten in Adultery before *Nathan* came to beare him tidings of Gods anger for his ſinne; and when the wicked *Jewes* had Crucified our bleſſed Saviour, and had taken away the life of the Lord of life, hee walked ſo leaſurely after them, that it was forty yeares long before his approach in Iudgement, for ſo long it was before their City was deſtroyed by *Titus*, and all that while the voyce of God in his ſervants the Apoſtles, earneſtly calling them to repentance.

But why did the Lord thus delay to puniſh theſe wicked Offenders? and why makes hee no more haſt here after our firſt Parents? doubtleſſe hee ſtaid as long as hee could well from comming to them, that they might in the interim have come unto him, hee is loath to approach to them too ſuddainely, that they might have time to approach unto him by their penitency, but if the old World will not waſh away their ſinnes with their repentant teares when God delayes, in concluſion he will waſh them with a floud of waters: *Sodome* and *Gomorrah* not quenching their burning Luſts, the Lord will burne them up with fire and brimſtone; if old *Eli* (when God deferres) will not breake his Sonnes of their lewdneſſe, in the end hee ſhall breake his owne neck. *David* not repenting in ſo long a time, *Nathan* will be ſure to come at laſt, and the Lord here although hee but *walke* in my Text, yet our firſt Parents not repenting, you ſhall ſee hee will anon over-take them: wherefore conſider there be two Reaſons why God procraſtinates the puniſhing of wicked

ked men: First that they may have ſpace & time to repent, if not, that they may with the *Amorites* (which is moſt dreadfull) have time to fill up the full meaſure of ſinne and iniquitie that ſo he may proportionably powre upon them the full Vials of his wrath & indignation, but as *Solomon* ſaith becauſe against an evill worke ſentence is not executed ſpeedily, therfore the heart of the ſons of men is fully ſet in them to do evill, but whoſoever thou art that thus delaies to repent becauſe God delayes to puniſh, know aſſuredly that this delay of his is but as it were a further ſwaying of the Almightyes hand backward from thee, that ſo the force of his blow may be the greater when it lights, *tarditatem gravitate*, he doth ever recompence his ſlowneſſe with ſeverity, and as the heathen could ſay the Gods have feet of wool but hands of Iron, though ſoft and gentle in proceeding, yet moſt ſevere in execution. *Eccle. 8.*

Laneos pedes ſed manus ferreas.

You may obſerve that the Lord although hee but walkes in my Text, yet he ſtands not ſtil but proceeds though leaſurely yet without intermiſſion, *Iacob* ſaw the Angels of God *Aſcendentes, et deſcendentes, Stantes autem non vidit*, aſcending and deſcending, but none of them all ſtanding ſtill, our good or bad actions are as the Angels and meſſengers of our hearts aſcending towards Heaven, which draw downe from thence, Gods mercies or judgments, which are as the Angels and Meſſengers of God deſcending downe upon us theſe although ſometimes they come ſlowly (his judgments, alwayes yet they never ſtand ſtill, unleſſe by us they bee letted his mercies, by our miſdeeds, his judgements by our unfaigned repentance, wherefore thou art to conſider with thy ſelfe that as ſoone as thou committeſt any notorious crime, the Lord even in that very inſtant, immediately ſets foote out of heaven gates, he then reſolveth to puniſh thee for

for the ſame, at leaſt temporally in one kind or other, and without due Repentance eternally; notwithſtanding he delayes to performe the effect, which is by reaſon of his tender mercies, Judgement and Mercy with God being like *Iacob* and *Eſau* in their Mothers wombe; when judgement like rough-hair'd *Eſay* ſtrives to iſſue out firſt, then Mercy like *Jacob* endeavours to pull him back, but *Eſay* will out though *Iacob* have faſt hold on his heele, and judgement will forward, although mercy ſtruggle mightily to ſtay him, and though hee cannot runne, yet will hee walke, and not ſtand ſtill unleſſe timely Repentance ſtay its journey; indeede at *Joſhua's* prayer the Sun in the Firmament ſtood ſtill, when *Hezechia* wept the Sunne went backward, and there is nothing but a ſinners teares can ſtop the Currant of Gods judgments, the Lord here but *walkes* in my Text, and but one hearty groane with a true penitentiall teare betwixt the Delinquents, would either have cauſed his divine Majeſty to have ſtood ſtill, or elſe to have gone backward, his owne tender mercy hinders him that he cannot runne, and mans Repentance is of force to ſtay him from *walking* to puniſh: O therefore if thou wouldeſt ſtay judgement from approaching, way-lay it with prayer, knock thy breaſt as *Moſes* did the flinty rock, and to make run down rivers of teares to ſtay its paſſage; pray againe and often, let thy ſighes, and groanes and teares be ſo numerous that judgement may not preſſe a paſſage through them, and ſo I come to the ſecond thing I propounded from the Lord's geſture, and that reſpects judiciall and morall affaires.

There was no need for an all-knowing, never-erring God to *walke* thus leaſurely, as if hee would take time and reſpite, to pawſe and deliberate upon the matter before hee would proceed to ſentence, but it is a good rule for us, not to be temerarious

merarious and raſh in any thing we undertake, eſpecially for thoſe who are imployed in judiciall affaires, as too much delay breeds doubts, ſo raſhneſſe is oftimes the mother of injuſtice, but I need not inculcate this, there are another ſort of Spirituall Iudges which I cannot well paſſe over, the haſty & raſh cenſuring Phariſees of theſe times, which think it not enough to exceed other men, but they will needs outſtrip God himſelfe, in judging, I am ſure; I am verily perſwaded, that if one of theſe nimble tongu d condemners had bin behinde the Lord here in my Text, when he walked thus leaſurely after our firſt parents to call them to an account, he would have out-run the Lord, and have come upon them long before his approach, and told them they had bin damned eternally, like the proud Phariſee not contented to commend themſelves, unleſſe alſo they condemn their poor brother *Publican*: but holy *David* was of another temper, quite contrary, he condemnes himſelfe and cleares all others, it is I Lord that have ſinned, but theſe Sheepe what have they done? and yet the peoples ſins were the firſt cauſe that mooved God to plague them; for (though by *David's* ſole command the people that were able to beare Armes were numbred, and by the way I am confident, had they been numbred and liſted by *Ioab's* and the people's own command, contrary to *David's* command, the plague would have been far greater, nay like enough all the three, ſword, and plague, and famine had ſeized upon them) yet I ſay the peoples ſins were the primary cauſe, for as it is in the 1. ver. of that Ch. *and the wrath of the Lord was againe kindled againſt Iſrael*, &c. and it is never kindled but for ſin, and yet good man he tak's all upon himſelfe, It is I Lord, and doubtleſſe if hee had been one of the people hee would have continued the ſame ſorrowfull note, it is I Lord that have ſinned, but holy *David* 2 Sam. Charles

vid the King what hath he done? We muſt not ſeeke to ſhuffle and transfer the cauſe of our preſent miſeries upon others *multorum manibus grande levatur onus*, many hands as we ſay, make light worke, and let but every one lay his hand upon his owne heart, and ſay it is I Lord that have ſinned, and then wee neede not doubt, but that the Lord will ſtay his hand, and turne away his heavy wrath and indignation from us, which otherwiſe threatnes utter ruine both to Church and State, but theſe that are ſo ready to condemne others, put me in minde of a paſſage in our Univerſity of *Oxford*, a Frenchman having eſcaped a dangerous diſeaſe contrary to the judgement of moſt of the Learned Phyſitians there, wel (ſaid he) upon his recovery, I had rather a thouſand of your Phyſitians ſhould ſay I ſhould dye then one judge of your aſſizes, and I had rather a thouſand of theſe ſhould paſſe ſentence upon me a thouſand times, then the Lord ſo much as enter into judgement with his poore ſervant, yet I had rather a million of theſe ſwift pac'd Dromedaries ſhould gallop after me with open mouth'd damnation then the Lord walke after me with milder correction, but their haſty ruſhing upon men is not all, their precipitate proceedings ſtartles heaven it ſelfe, that deliberation God uſeth here in his approach to man, they poore ſimple men neglect in their approach to God, I meane in reſpect of their extempore, rude, and indigeſted prayers, but having inſiſted upon that elſe-where, I ſhall here forbeare, and ſo come to the third part of my Text, the time of the Lord's approach and that was *ad auram diei poſt meridiem*, according to St. *Hierom*, *puta inclinante die*, towards the evening, *in the coole of the day*.

Behold him therefore comming in the coole of the day, and doubtleſſe it was not in the heate of his anger, he deferred

ferr'd his comming till the evening that they might have time to repent, but hee would ſtay no longer till the evening, the Sunne ſhould not goe downe upon his wrath, if there were any at all, thus, howbeit God deferres to puniſh wicked men ſometimes throughout the whole courſe of their lives, yet in the coole of the day, when the Sun of their life is a ſetting the Lord will be ſure to call them to an account: There are none that heare mee this day, but this may ſerve for terrour to them; Firſt for the aged, I am ſure it is already the coole of the day with ſome of you here, the ſunne of their life is poſting apace towards the evening of Death, and their naturall heate cannot be very high, wherefore ler them take theſe things into their conſideration, the Lord hath with-held his hand from thee in the Morning and Meridian of thy age, but now thy ſunne is neare upon ſetting, the coldneſſe of Nature pinching thee, to give thee notice as it were of thy approaching end, and wilt thou not yet looke behind thee, and view thy Iudge ready at thy heeles, thou canſt not imagine that hee is now farre off, for it is now thy evening, and the coole of the day of thy life; and by the Sunnes ſetting men may partly ghueſſe what weather will follow after the next day. O therefore let the ſunne of thy life (howſoever it hath beene heretofore obſcured with the foggy miſts of thy ſinnes and tranſgreſſions, yet let it ſet cleare, and let the evening of thy age drop downe the ſweet and kindly dew of thy teares, and this evening ſacrifice (doubt it not) will be accepted with Almighty God, and then where as the Lord in this coole of thy day is walking towards thee to condemne thee, hee will run to thee to comfort thee.

But perhaps the younger ſort imagine they neede not

yet expect the comming of the Judge, for it is the heate of the day with them, but let them likewiſe conſider that the dayes are not alwaies of one length, neither is life; ſometimes it is a ſpan long, that is a life of the largeſt ſize; ſometimes but a fingers breadth, had it not beene as eaſie for the Lord to have forced the Sun forward more ſwiftly then ordinary, as to ſtay its courſe in *Joſhua's* dayes, and make it goe backward in *Hezechias* time, and cannot the ſame Lord then make thy life exceeding ſhort, as well as others long? Conſider beſides thine owne naturall inbred infirmities, how many things have power to take away this fraile life of thine; not a ſtone or piece of Timber in the wall, not a Tree or Beaſt in the field, ſcarce any Creature but is armed ſufficiently, and hath power enough by one meanes or other to take away thy life, and that in a moment, if the Lord ſay the word. How doeſt thou thinke to live long, when as alas thou canſt not aſſure thy ſelfe of ſo much time as to thinke thou ſhalt live long? there are three things moſt neerely linkt and conjoyn'd together, and yet wretched man takes nothing to be more remote; the day of our Birth, the day of our Death, and the day of Judgement, and theſe three I take ſo neerely to be conjoyn'd, that there is no *Medium* at all to be thought of: Why, what becomes of life then you'l ſay? I'le tell you, this bubble that you call life is uſually halfe of it part of our Birth-day, and the other halfe, part of our Death day, for till wee arive at ſome reaſonable maturity and proportion of ſtrength and underſtanding, we are not as yet compleatly borne: and when on the other hand wee begin to decline, either by years or ſickneſſe, then begins the day of our Death, the night of which day is the time wherein theſe bodies of ours muſt ſleepe in duſt, till the third day, the day of Iudgement.

A-

Againe, wee may juſtly feare it is now the Evening, and the coole of the day with the glory of our Engliſh Church, the Morning of our true reformed Religion is paſt in King *Edward's* Raigne, the Meridian in Queene *Elizabeths*, and King *James* of bleſſed memory, and in the former yeares of the peaceable Raigne of our preſent gracious Soveraigne; but now, by reaſon of our many diſtractions and diviſions, wee have great cauſe I ſay to feare, that our Engliſh ſunne is not farre from ſetting; our Saviour's words I am ſure muſt ſtand, *A Kingdome divided againſt it ſelfe cannot ſtand*, the night may in a ſhort time ſeize upon us, and wee left in obſcurity and utter darkeneſſe, without Sunne, or ſo much as Candle-light, as the Lord threatneth the Church of *EPHESVS*: The Church is ſet downe under the Metaphor of a Candleſticke, obſerve it I beſeech you rightly, a Candleſticke with a light in it, may very eaſily be removed out of one Roome into another, becauſe it is no eſſentiall or integrall part of one Roome more than another, it is a moveable Utenſile; ſo, and much more eaſie is it for Almighty God to remove from us the true light of his Goſpell, and beſtow it upon another people which may walke more worthy of it: But howſoever I am ſure it is now the Evening, and the coole of the Day, with the whole World, the bright Morning of our Creation is paſt, the glorious Noone-tide of our Redemption is gone, ſo that now every houre, every moment, what are wee to expect but the dolefull evening of our diſſolution; with ſome of us therefore it is now the evening and the coole of the day by reaſon of extremity

Revel. 1. ver. ult.

of yeares, with all of us, by reaſon of the uncertainty of life, yea with the whole World, becauſe the end of all things is at hand; wherefore, O Iſrael, prepare now to meete thy Judge, now is the time of his approach in Iudgement: *Ad auram diei*, in the coole of the day, and ſo I paſſe from the time, together with the time, to ſhew you the diſtracted, miſerable, perplexed condition the Offenders were in, upon his approach, *abſconderunt*, and *Adam* and his Wife hid themſelves from the preſence of the Lord God amongſt the Trees of the Garden. But why doe they ſeeke to hide themſelves under the Trees of the Garden? it was not through extremity of heate, for my Text tells us, it was *ad auram diei*, in the coole of the day; No, but there was another violent, peſtilentiall heate in their ſoules, the heate of ſinne which faine would have a cover, and here firſt you may behold the deceite of Sathan; and as you finde him in this firſt pranke of his, you may afterwards accordingly truſt him: Hee told our firſt Parents, when hee tempted them with the forbidden fruite, that upon eating thereof they ſhould have more knowledge, they ſhould be *tanquam Dij*, as GOD himſelfe knowing good and evill; but ſee now the effect of his promiſe, have they more knowledge? have they not leſſe a great deale? nay rather have they any knowledge at all left? they are become ſo ſimple, ſo ſtupid, ſo ſottiſh, as to thinke to hide themſelves from the preſence of God who is Omnipreſent, preſent in every place, under a few leaves of Trees, ſhame, diſtraction, and confuſion are ever the effects of ſinne, and none but a guilty

Conſcience

Conſcience dreads to looke the Iudge in the face; *abſconderunt*, *Adam* and his Wife &c. one tree made them to ſinne, many trees are ſought out to hide them, like *David*, firſt commits one ſinne, then runnes into many more to cover that one, in uſing deceit to *Vriah*, in making him drunke, and laſtly in taking away his innocent life together with the many valiants of Iſrael, *ſcelere velatur ſcelus*, one wickedneſſe covered with another, *David* ſaith, *Bleſſed is the man whoſe ſinne is hid or covered*, and *Solomon* ſaith *hee that hideth his ſinne ſhall not proſper*, whether ſhall wee beleeve, the Father or the Sonne? both in ſeverall reſpects, naked in our ſelves, cloathed with Chriſt, if we expect mercy at his hands, wee muſt imitate the poore begging *Lazar* by the high-way-ſide, who layes open his ſores to publique view, that ſo hee may move the greater compaſſion in them that paſſe by, a naked wound in a dumbe man is ſufficient mouth to beg an almes, there is nothing more prevalent with Almighty God than to proſtrate our ſelves bare and naked before the footſtoole of his divine Majeſtie.

Chriſtian men muſt not be like the Ladicemonian boy, who having ſtole a Foxe, covered him ſo long under his coate (for ſhame of diſcovery) till he bit out his bowels. whilſt I held my tongue (ſaith *David*) my bones conſumed away, but afterwards when he came to confeſſion all was well, in the fifth verſe I ſaid I will confeſſe my ſin, and thou forgaveſt the puniſhment of my ſinne, there muſt bee confeſſion of ſinne, contrition of heart, but amendment muſt likewiſe follow, or elſe all is worth nothing, *Irriſor eſt*, *non pœnitens*, *qui adhuc agit*, *quod* Pſal. 32. 3

 pœnitet,

Iſidor. *pœnitet*, hee doth not repent, but rather mocke God, who ſtill continues in the ſame ſinne whereof he repents, and as Saint *Chryſoſtome*, upon that remarkable paſſage of the Ninivites, let us ſee (ſaith hee) what it was which did appeaſe God's wrath toward that wicked City, was it their ſack-cloath and aſhes, and faſting, no, but a mutation, a changing of their evill courſe of life, and God ſaw their workes that they turned from their evill ways, and then God repented of the evill that he had ſaid, and did not deſtroy them, faſting is not ſo much a duty in it ſelfe, as a preparative to duties, and therefore as the ſame Father moſt excellently proſecutes it, it is not enough for thy mouth to faſt, but thy eye muſt faſt, thy eare muſt faſt, thy hands, thy feet, and all thy members muſt faſt, thy hands muſt be cleane from rapine and covetouſneſſe, and baſe bribery, thy feete from going into evill company, thine eyes from looking upon lewd women, thy eares from hearing ſlanderous reports, and thine owne tongue from ſpeaking evill againſt thy poore brother for whom Chriſt dyed, thus did the Ninivites, they turned from the evill of ſinne, and God turned from the evill of puniſhment, but *periiſſet Ninive, ſi non Propheta dixerat, periiſſet*, they had beene deſtroyed, if the Prophet had not ſaid, they ſhould be deſtroyed, there was *Vox Dei*, the voyce of God in *Jonah* the Prophet, that wrought repentance and amendment in the Ninivites which ſaved them from deſtruction, here, the voyce of God in Paradiſe, there, the voyce of God even in the wilderneſſe of that wicked City, and yet Ninive was deſtroyed, although Ninive was not deſtroyed, it is no great riddle, the old Ninive of their ſinnes, their pride, and carnall courſes utterly demoliſhed

3. Hom. ad Popul.

3 Ionah 10

ſhed, laid flat with the ground, and inſtead thereof, a new Ninive of humiliation and godlineſſe erected in its place, Beloved, wee are in great diſtreſſe at this time, the Lord knowes, yet remember Ninive, the Lord's arme is not ſhortned that it cannot helpe, the ſinewes of mercy are not ſhrunke up, but if wee will cry mightily as they did, and turne every one from his evill way, the Lord in his good time will turne his favourable countenance and bee mercifull unto us, but to returne, The Papiſts ſhew themſelves to be no Baſtards, but true heirs apparent of our firſt Parents, they runne under the trees for ſhelter, in their invocation of Angels and Saints for protection, indeed they are living trees, thoſe Bleſſed Plants which ſhal evet flouriſh in the Courts of the houſe of our God, but to expreſſe their ſtupidity the more, they ſeeke for covert under dead trees, carved images of wood, and of ſtone, bowing and praying before them for ſuccour and reliefe, beſides, they have another ſhift, their owne meritorious works, as our firſt Parents ſowed fig-leaves together to cover their nakedneſſe, but belike that would not doe, God provided them other cloaths, and as hee did then for their bodyes, ſo in mercy hee muſt doe for our ſoules, otherwiſe when we have done all that we can doe, we are but miſerable, and wretched, and the ragges of our owne righteouſneſſe (if relyed upon) render us farre worſe then ſtarke naked, you know the Prophet's expreſſion, all is but as a menſtruous cloath, our firſt Parents might better have pleaded their owne righteouſneſſe, than all the Papiſts in the world put together, for they had lived (though but a ſhort time God knowes) in the happy Eſtate of innocencie, both in *contemplative*, and (I dare ſay)

ſay) active holineſſe in an abſolute perfection of purity, *pro Capacitate Creaturæ*, but ſince their fall, there was never any, but one, that could doe any thing perfectly good, and therefore impoſſible to merit thereby, for to make a worke pleadable before the Throne of Iuſtice, there muſt not bee onely, *puritas operis*, but *puritas naturæ*, not onely purity of worke but purity of nature, now *Adam* loſt one for us, and therfore of neceſſity we muſt be defective in the other.

But though we are not to ſeeke for ſhelter under Saint or Angell, and much leſſe the merit of our owne works, or with *Adam* and *Eve* heere to hide out ſelves under the treees of the Garden, yet there is one tree, and but one, under which wee may ſafely and ſecurely ſhrowd our ſelves from the wrath of God, and that is, the accurſed, and the bleſſed tree of the Croſſe of Chriſt, no one is to bee offended with the expreſſion, it is the language of the Holy Ghoſt, by the Croſſe is underſtood Chriſt himſelfe Crucifyed for our ſinnes, this is that Tree the Spouſe ſpeaketh of, *Like as the apple-tree among the Trees of the wood, ſo is my Beloved amongſt the Sonnes, I ſate downe under his ſhadow with great delight, and his fruit was ſweete unto my taſte, Like as the Apple-tree* that is our Bleſſed Lord, the ſhadow in which ſhee tooke ſo great delight, is his active and paſſive obedience, ther's the onely ſhelter of a poore ſinner from the ſcorching heate of God's anger, and what is the fruit ſo pleaſant to her Pallet? But the Goſpell of Chriſt, his Holy Word, and Sacraments, with other the attendant ordinances? The fruit of all the other Trees are in compariſon but as ſowre Crabs,

2 Cant. 3.

crabbs, *The Fathers have eaten ſoure Grapes, and the childrens teeth are ſet on edge*; it grew into a Proverbe in Iſrael, but the Mother will none of that fruit: the Church and her Children doe onely feede upon the fruite of the Appʼle Tree, that one Tree is the middle of all the Trees of the Wood, our bleſſed Saviour Chriſt Ieſus.

When *Moſes* deſired to ſee the glory of GOD, the Lord told him, hee could not behold his face and live; nevertheleſſe ſaid hee, get thee into the cleft of the Rocke and thou ſhalt ſee part of my glory, that Rocke was CHRIST, for as the Apoſtle ſpeaketh of the other Rocke in the Wilderneſſe, they dranke of that ſpirituall Rocke that followed them, and that Rocke was CHRIST, that is to ſay, in figure and repreſentation: So this Rocke where *Moſes* was to hide himſelfe, was the Rocke of our Salvation, in Type, our Saviour Ieſus Chriſt, and the cleft of that Rocke did ſignifie the wounds were made in the ſacred body of our bleſſed Lord, there with *Moſes* muſt we hide all our ſelves, or elſe wee cannot poſſibly behold the Lord and live. O therefore let us make haſt to the ſhadow of this Tree, the middle Tree, CHRIST our Mediatour, and to the holes of this Rocke, for there onely ſhall we be ſafe, from the fierce tempeſt and dreadfull ſtorme of the wrath of Almighty God, and being there once, in the cleft of our Rocke, wee need not feare the approach of the Iudge. A man looking upon any thing through a red or greene Glaſſe, though the object be of another colour, yet it will ſeeme according to the tincture of the Glaſſe through which

33 Exo. 22

1 Cor. 10, 4

it is beheld; though we are black, and ugly, and deformed in our ſelves, by reaſon of our manifold ſinnes and tranſgreſſions, yet the Lord being graciouſly pleaſed to looke upon us through the wounds the bleeding wounds of our bleſſed Redeemer Chriſt Ieſus, wee appeare beautifull and comely, by the imputation of his glorious and tranſparent righteouſneſſe.

And now brethren to draw towards a concluſion by way of application, wee have had *Vocem Dei deambulantis*, the voyce of GOD walking in this our Garden of England a long time, the voyce of peace, and the voyce of the Goſpell of Chriſt, even the full age of a man without any interruption. Our Land hath beene like the Fleece of *Gedeon*, wet, when all the floore beſides was dry; and againe dry, when all the floore was wet: Wee have beene watered with the ſweet dew, and celeſtiall ſhowers of the ſincere Preaching of the Word, which other poore forraigne ſoules have wanted; and on the other ſide, wee have had no Warre in our Gates, but free from the devouring ſword, every one under his Vine, and under his Figtree peaceably enjoying the bleſſings of Heaven, when moſt of our Neighbour Nations round about us, have beene drench'd and ſoak't in their owne blouds, and this peace and proſperity I ſay, attended with the greateſt of bleſſings the Goſpell of Chriſt, the voyce of God walking in the Garden of his CHVRCH, never more preaching of the Word, and yet (O horrible ingratitude) never leſſe reſpect of it. Our Saviour in compaſſion of the multitude ſaid unto his Diſciples, *The Harveſt truely is great, but the Labourers are few, pray yee*

6 Iudg 37

ye therefore the Lord of the Harveſt, that hee will ſend forth more Labourers into his Harveſt: But ſo many are now at worke in GODS field, beſides many, and able Labourers too which ſtand idle in the Market place, *Quoniam nemo conduxit*, for want of imployment, and beſides a great many of Labourers, that without calling have thruſt themſelves into the Harveſt; Labourers indeede, poore illiterate labouring Mechanicks, Shoo-makers, and Weavers, and Felt-mongers, and Coach-men, like *Iehu* driving on furiouſly, and theſe many of them countenanced by great ones, O ſhame to Church and State, ſo many I ſay are come into the Harveſt, that wee may invert the ſpeech; and wee had neede to pray unto the Lord of the Harveſt, that hee will be pleaſed to ſend more good Corne into his Harveſt for his Servants to reape, for ſetting aſide the Thiſtles, and Bryars, and Brambles which hurt and annoy the Reapers, evill tongues that malitiouſly ſlander their Paſtors, nay the Lord's Annoynted himſelfe cannot eſcape their venemous ſcratches and ſetting aſide a great deale of May-weede and Poppy-flowers, which make a gay and glorious ſhow, but are nothing in ſubſtance: The many Hypocrites and diſſembling Schiſmaticks, wherewith our Land doth ſwarme; alas wee ſhall but find little good and found corne in God's field. 9 Mat. 37.

Againe wee have had *votem dei*, the voyce of God in our manifold deliverances, beyond all the Nations in the world, the Lord hath wrought wonderfully for us, eſpecially in our great deliverance from the Beare and the Lyon, the Spaniſh Armado in Eighty eight, and that never to be paralell'd plot of the Gunpowder-Treaſon, & in that ever admire the providence of our good God by

what weake meanes did hee defeate that great and damnable deſigne; It was diſcovered by the eaſie miſtake, only in the delivery of a Letter, and why may wee not hope: but by ſome ſuch meanes the dangerous deſignes which are now on foot againſt the Lord's Annoynted, and this poore Church and Common-Wealth, may likewiſe bee diſcovered, but now of lare after all our peace and plenty and preaching, and deliverances, we begin to heare *vocem dei irati*, the voyce of an angry God, diſtempers and diſtractions both in Church and State, the ſword even at our doores, the Lord hath walked toward us a long time, and now he ſeemes even to be neare his journeys end, of all plagues warre is the worſt, and of all warres civill warres, and of all civill warres, the civill warres of an Iſland, and of all Inſular civill warrs, (if we looke backe upon the Barons warrs, and the differences betwixt the two great Houſes *Yorke* and *Lancaſter*, for the time they laſted) none ſo implacable and bloody as our Engliſh Civill wars; and yet I dare ſay many other Nations doe not ſo earneſtly ſue, and woe, and importune, and ſolicite for a Bleſſing, as *England* now doth for the ſword to come amongſt them, *Bella per Angliacos* (it is onely changing a word) *pluſquam civilia campos, juſq; datum ſceleri*, we God grant we never have cauſe to ſay, rage licenc'd, as rightly rendred by one of our owne, the Papiſt on the one ſide, the Schiſmaticall Browniſt on the other ſide, *Ephraim* againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, and both againſt poore *Judah*, like *Sampſon's* Foxes with a fire-brand betwixt them, or rather like wild horſes tayle to tayle, ſtriving might and maine to pull the poore Proteſtant Infant Limbe from Limbe: in Queen *Elizabeths* dayes there was an infamous libeller, which

Lucan Pharſ:

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ſtiled himſelfe by the name of *Martin-mar-Prelate*, but now it is growne higher to *Martin-mar-Prince*, *Mar-Law*, *Mar-State*, *Mar-Parliament*, and *Mar* all if God be not more mercifull unto us, the Lord guide and aſſiſt that great Counſell for a timely redreſſe, is it not come to the ſame paſſe as when *Korah Dathan* and *Abiram*, with their wicked complices gathered themſelves both againſt Prince and Prieſt? *Moſes* and *Aaron* yee take to much upon you, ſeeing all the Congregation are holy every one of them, look beloved throughout the whole Scripture, there is not any one Book but affords precepts and examples of obedience to Princes and them that are in Authority, *Let every ſoule* (ſaith St. *Paul*) *be ſubject unto the higher Powers*, and who was it that hee ſo earneſtly comands the *Romans* to ſhew their duty and obedience unto? even that Monſter of Men, *Nero* then Emperour, a moſt cruell and bloody Tyrant as ever breath'd, and under whom not unlikely he did know by the Spirit of propheſie he himſelfe ſhould ſuffer Martyrdome, as afterwards he did, & yet let every ſoul be ſubject even unto him, either actively or paſsively; ô how much more then are we bound to ſubmit and ſubject our ſelves to the Lord's annoynted? ſo pious a Prince, ſo frequent in holy duties, ſo cleare from any perſonall vice, that envy it ſelfe cannot charge him in the leaſt, ſo mercifull and tender over the ſoules and lives of his poore people, a perfect patterne of piety to all his Subjects, the Lord open the eyes of all ſeduced people, in the true valuation of ſo ineſtimable a bleſſing, and *Aaron* hee muſt be ſure to come in for a ſhare too, but as *Moſes* ſaith what is *Aaron* that ye murmure againſt him? It is come to more then murmuring the Lord knowes, when as the very abject rout, do make it their daily work to rake up al the dung-

Exod. 16 3

13 Rom. 1 &c.

hils

hils and kennels to fling dirt in the faces of our Reverend Fathers of the Church, a naturall childe, although he see faults in his father, as that he is ill sighted, or sometime may a little doat for age, or that he be feeble, and staggereth in his gate, yea and sometime falleth to the ground, he will not therefore undutifully chide his father, but help him up, and wipe away the filth hee gathered by his fall, but these good children are so far from helping up, that they endeavour all they can to knock downe, or trip up the heels of their spirituall Fathers, and lay them in the dirt and mire of scorne and disgrace, they dream of a parity or rather indeed a superiority, the people to elect, & allow as they please, and thus their ambitious unsetled brains build Castles in the ayr, like *Simon Magus*, who according to approv'd tradition, by magicall Art did fly in the ayre, but *Simon Peter* (whom I cannot mention without due reverence, the great Apostle of our Lord, to whose memory this day is set apart, and this glorious Church dedicated) he by prayer fetch'd him down with a witnesse, to the utter destruction of that seducing sorcerer, ô pray we earnestly that God will be pleased to confound the seducing *Magi*, and aspiring *Absoloms* of these times, who have endeavoured to steal away, and bewitch the hearts of the people from the Lords Annoynted.

I will stay you no longer, let mee only commend unto you one thing which doth chiefly commend either feast or Fast, which are both met together in this one day, and that is workes of mercy to them that are in misery, and to this purpose read at your leasure, that remarkable passage Verse 4. in the 58. of *Esay*, *Beholdsaith the Prophet, ye fast for strife and debate, and to smite with the fist of wickednesse*, I Verse. 5. pray God this bee not laid to the charge of many in *England* this day, is it for a man to afflict his soule for a day,

nd

and to hang down his head like a bul-rush; is it not to undo the heavy burthens, to deale thy bread to the hungry, and to cover the naked and the like, *Christus in Evangelio nihil crebrius mandat, quam ut insistamus Eleemosynis dandis*, look you over all the Evangelists, and you shall finde that Christ doth not commend, and command any one thing so often as almes-deeds and works of mercy, *frustra manus ad deum expandit qui has ad pauperes non extendit* saith the Father, it is in vaine for thee ô man to lift up thy hands in prayer to Almighty God, unlesse thou reach out the same by almes-deeds unto the poor members of Christ, and S. *Chrysostome* if thou desire to bee heard of God when with the Prophet thou cryest out, *have mercy upon mee O God, after thy great goodnesse according to the multitude of thy mercies doe away mine offences*, then thou art to relieve the poor members of Christ with thy great bounty, & the multitude of thy alms-deeds, this is that of all other most acceptable unto Almighty God, in *Mat.* the 25. wher our Saviour doth welcome his children into his Kingdom, there is mention of nothing but only works of mercy, upon which place the father, *hoc me fateor in scriptura dei plurimum movet, non ait caste vixistis nulli fraudem feciſtis, neminem pauperem oppressistis, limitem nullius invasistis. &c. sed quia esurivi, &c.* this I confes much moves me in holy scripture, he doth not say ye have lived chastly, ye have not oppressed any poor man, ye have defrauded none, ye have not entrencht upon any mans right &c. although this is enough to cast you down into hel without repentance, *but I was an hungry & ye gave me meat, thirsty & ye gave me drink, a stranger & ye took me in, naked & ye cloathed me, sick & in prison. & ye visited me, come yee blessed of my Father, inherit the Kingdome prepared for you from the beginning of the World.* To which Kingdome God of his mercy bring us all and that for his deare Sons sake our Blessed Saviour, to whom with the Father and the holy Spirit, be ascribed all honour and glory, &c. *FINIS.*

St. Cyprian de Eleem:

Serm. 37. ad Popul: Antioch:

51 Psal. 1

De temp. Ser. 50.

B^p CARLETONS 18.

TESTIMONIE

Concerning the

Presbyterian Diſcipline

IN THE

LOW-COUNTRIES,

AND

Epiſcopall Government

Here in *ENGLAND.*

VVherein is briefly diſcovered the Novelty of the one, and Antiquity of the other; with a ſhort taſte of the inconveniences that attend the new Plat-forme, where that is ſet up in the roome of the old *Primitive Government.*

Publiſhed for the common good.

Tolle Epiſcopos, & tot erunt ſchiſmata, quot homines.

July 5th

LONDON,
Printed for *Nath: Butter.* 1642.

TESTIMONIE

To The Readers.

IF you are of thoſe that are diſaffected to the Church-government by Law eſtabliſhed amongſt us, I wiſh this ſmall Tract into your hands to chooſe, to be read and conſidered of by you with your moſt ſerious thoughts, that ſo it may help on your converſion. Doe not caſt it away ere you have peruſed it, becauſe here a Biſhop ſpeaks in his own cauſe. With the ſame reaſon a conformable man may caſt away Smectymnuus, becauſe there ſo many Presbyterians ſpeak their own cauſe.

Reade it. The Author (however ſome of your perſwaſion beare the world in hand moſt injuriouſly, and moſt cunningly, that a Rotchet muſt neceſſarily cover a Papiſts heart) was all his life-time at flat defiance with Rome; and had he been called to the fiery tryall, doubtleſſe he would have followed Cranmer, Ridley, Latimer, Hooper, thoſe famous Proteſtant Biſhops even to the ſtake, and ſealed that doctrine with his bloud, which his tongue and pen publiſhed to the world.

Among other Tracts of his now extant, he hath a book forth againſt Pelagianiſme and Arminianiſme. The book ſtyled Thankfull Remembrances ſpeaks likewiſe this Biſhop Author; a book which no friend to Rome would certainly ever have written. Let him be then your Remembrancer, and unprejudiced by you, (notwithſtanding his Lawne ſleeves) prevail

ſo far with you to move you, if you finde he delivers truth to change your mindes in caſe you be now Schiſmaticall in the point of Church-government.

This learned man was one of thoſe ſent by that bleſſed Peace-maker, our late famous Soveraigne King JAMES *to the Synod of Dort upon a friendly errand: I would to God this ſolid and honeſt piece of his might helpe to make faire accord at home in his own Countrey, which ſo much needs pacification now in the Church as well as the State.*

I ſhall not deſpaire, but that it may conduce ſomewhat toward the one, ſo parciali y and all prejudicate opinions be laid aſide. It was a good ſaying of a great ſcholar, Amicus Plato, &c. Plato *is our very good friend, ſo is* Socrates, *and ſo* Ariſtotle, *but Truth is a much dearer friend. Somewhat like this would you would ſay once and hold to it,* Amicus Calvinus, &c. Calvin *is our very good friend, ſo is* Beza, *and ſo* Cartwright, *but Truth is by much our dearer friend.*

Were theſe your mindes and reſolutions, you would no longer wiſh that yoake of diſcipline on your necks, which this honeſt Biſhop will tell you in the next leafe, the Netherlanders groane under and would faine caſt off. So I refer you to the Biſhop, I for my part have done with you, when I have aſſured you this is a true draught of learned Carlton; *and onely farther (which civility requires) bid you*

Farewell.

Bp Carletons *teſtimony concerning the Presbyterian Diſcipline in the Low-Countries, and Epiſcopal Government here in* England.

TOuching the point of their Diſcipline in the Low-Countries, I can witneſſe that they are weary of it, & would gladly be freed if they could. VVhen we were to yeeld our conſent to the *Belgick* Confeſſion at *Dort*, I made open proteſtation in the Synode, That whereas in the Confeſſion there was inſerted a ſtrange conceit of the parity of Miniſters, to be inſtituted by Chriſt; I declared our diſcent utterly in that point; I ſhewed, that by Chriſt a Parity was never inſtituted in

the Church; That he ordained 12. Apoſtles, and alſo 70. Diſciples; That the authority of the 12. was above the other; That the Church preſerved this order left by our Saviour. And therfore when the extraordinary authority of the Apoſtles ceaſed, yet their ordinary authority continued in Biſhops who ſucceeded them, who were by the Apoſtles themſelves left in the government of the Church to ordaine Miniſters, and to ſee that they who were ſo ordained, ſhould preach no other doctrine; That in an inferiour degree the Miniſters that were governed by Biſhops, who ſucceeded the 70. Diſciples; That this order hath been maintained in the Church, from the time of the Apoſtles; and herein I appealed to the judgement of Antiquity, and to the judgement of any learned man now living, and craved herein to

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be ſatisfied, if any man of learning could ſpeak to the contrary. [a] My Lord of *Saliſbury* is my witneſſe, and ſo are all the reſt of our [b] company, who ſpake alſo in the cauſe. To this there was no anſwer made by any; whereupon we conceived that they yeelded to the truth of the Proteſtation. And ſomewhat I can ſay of mine owne knowledge, for I had conference with divers of the beſt learned in that Synode, I told them that the cauſe of all their troubles was this, that they had no Biſhops amongſt them, who by their authority might repreſſe turbulent ſpirits, that broached novelties. Every man had liberty to ſpeak or write what he liſt, and as long as there were no Eccleſiaſticall men in authority to repreſſe and cenſure ſuch contentious ſpirits, their Church could never be without trouble: Their anſwer was, that they

a *B. Davenant. B. Hall.*

b *D. Ward. D. Goad. D. Balcanquall.*

they did much honour and reverence the good order and diſcipline of the Church of *England*, and with all their hearts would be glad to have it eſtabliſhed amongſt them; but that could not be hoped for in their State: Their hope was, that ſeeing they could not do what they deſired, God would be mercifull to them if they did what they could. This was their anſwer, which I thinke is enough to excuſe them, that they doe not openly aime at an Anarchie, and popular confuſion. The truth is, they groane under that burden, and would be eaſed if they could. This is well knowne to the reſt of my Aſſociates there.

FINIS.

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Rules for Kings,

AND

Good Counsell for Subjects:

Being a collection of certaine places of holy Scripture, directing the one to Governe, and the other to obey.

Most necessary for all men that are desirous to square their actions according to the Rule of Gods Law.

Whereunto is added a Prayer for the KING.

In these times of Contradictions.



LONDON, Printed, for *T. Paibody*, and *E. Dobson*, and are to be sold in *Queens-head-Alley* in Pater noster-row, 1642.

To the Reader.

IN a time when humane learning, and the diſcipline and precepts of men are ſo much deſpiſed, as in theſe our days; I thought it not labour loſt to ſpend ſome minutes in collecting a few Texts of Scripture, which may be ſuppoſed the men of this age have either never read, or totally forgotten. To which ſhort ſentence, I have added none of myne own, leſt to the Zealots it ſhould appeare Apocryphall, or my ſelfe ſeem to arrogate the wiſdom of the ſon of *Sirach*. But according to the times, with as little learning and diſcretion as may be, I have in a very diſorderly order patch them up under ſeverall heads; The firſt two being of commands, that we ſhould reverence our Prince, which I hope will be obeyed, though he were a Tyrant. For the third, that the King loveth Iudgement: Thoſe that thinke he fulfils not the Scripture in that, let them fulfill it themſelves in praying for him, which if done in faith no doubt they ſhall obtaine that bleſſing, and (according to the two next points) will follow Gods care of his annoynted and a puniſhment on his adverſaries: that we may receive him again with triumph and thankſgiving. Laſtly, if it be acknowledged to be an office *Iure Divino*, (by all good Chriſtians I am ſure it is) the laſt point, an exhortation to obedience will not be unſeaſonable, concluding with a Prayer, that under him we may lead a quiet and peaceable life, in all godlineſſe and honeſty, and that we may ſo do: God of his Mercy grant us for his ſon *Chriſt Jeſus* ſake our Saviour and Redeemer.

Thine *E. B.*

Rules for Kings, and good Counsell for Subjects.

Speake not evill of the King.

Acts 23.5. Thou ſhalt not ſpeak evill of the Ruler of thy people. *Eccleſ.*10.20. Curſe not the King, no not in thy thought, for a bird of the ayre ſhall carry the voyce, and that which hath wings ſhall carry the matter.

*Prov.*30.32. If thou haſt thought evill of the King, lay thine hand upon thy mouth.

Jude 8. Theſe filthy dreamers deſpiſe dominion, & ſpeak evil of dignities.

*V.*10. But theſe ſpeake evill of thoſe things which they know not, but what they know naturally.

*V.*11. Not unto them, for they ſhall periſh in the gainſaying of *Core.*

2 *Pet.*2.9. The Lord knoweth how to reſerve the unjuſt to the day of Iudgement to be puniſhed.

*V.*10. But chiefly them that deſpiſe government, preſumptious are they, ſelfewilled, they are not afraid to ſpeak evill of dignities.

*V.*12. But theſe are naturall brute beaſts, made to be taken and deſtroyed, ſpeake evill of the things that they underſtand not, and ſhall utterly periſh in their own corruption.

*V.*13. And ſhall receive the reward of righteouſneſſe.

2 *Sam.*19.21. Shall not *Shemei* be put to death for this, becauſe he curſed the Lords annoynted.

1 *King.*2.9. Now therefore hold him not guiltleſſe, for thou art a wiſe man, and knoweſt what thou oughteſt to do unto him, but his hoare head bring thou down to the grave with bloud.

*Exod.*22.28. Thou ſhalt not revile the Iudges, nor curſe the Ruler of thy people.

Exalt not thy ſelfe againſt the King.

*Eccleſ.*8.3. Be not haſty to go out of his ſight: ſtand not in an evill thing for he doth whatſoever pleaſeth him.

*V.*4. Where the word of a King is, there is power; and who may ſay unto him what doeſt thou?

*Prov.*16.14. The wrath of a King is as meſſengers of death; but a wiſe

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*V.*4. Where the word of a King is, there is power; and who may ſay unto him what doeſt thou?

*Prov.*16.14. The wrath of a King is as meſſengers of death; but a wiſe man will pacifie it.

*Chap.*19.12. The Kings wrath is as the roaring of a Lyon, but his favour is as dew upon the graſſe.

*V.*10. Delight is not ſeemely for a foole, much leſſe for a ſervant to have rule over Princes.

*Cha.*17.26. To punish the Iust is not good, not to strick Princes for equity.

*Cha.*25.6. Put not forth thy selfe in the presence of the King, and stand not in the place of great men.

*V.*7. For better is it that it be said unto thee, come up hither, than that thou should'st be put lower in the presence of the Prince who thine eyes have seen.

*Cha.*30.31. Against a King there is no rising up.

*V.*32. If thou hast done foolishly in lifting up thy selfe, lay thine hand upon thy mouth.

*Cha.*20.2. The feare of a King is as the roaring of a Lyon, who so provoketh him to anger, sinneth against his own soule.

The King loveth Iudgement.

*Prov.*16.10. A Divine sentence is in the lips of the King, his mouth transgresseth not in Iudgement.

*V.*12. It is an abomination to Kings to commit wickednesse, for the throne is established by righteousnesse.

*V.*13. Righteous lips are the delight of Kings, and they love him that speaketh right.

*Cha.*20.8. A King that sitteth in the throne of judgement scattereth away all evill with his eyes.

*V.*26. A wise King scattereth the wicked, and bringeth the wheele over them.

*V.*28. Mercy and truth, preserve the King, and his throne is upholden by mercy.

*Cha.*22.11. He that loveth pureness of heart, for the grace of his lipps, the King shall be his friend.

*V.*29. Seest thou a man diligent in his businesse? he shall stand before Kings, he shall not stand before meane men.

*Cha.*29.4. The King by judgement establisheth the land.

*V.*14. The King that faithfully judgeth the poore, his throne shall be established for ever.

*Rom.*13.3. Rulers are not a terror to good works but to the evill, wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

*V.*4. For he is the Minister of God to thee for good, but if thou do that which is evill, be afraid: For he beareth not the sword in vaine, for he is the Minister of God, a revenger to execute wrath upon him that doth evill.

*Psa.*72.4. The King shall judge the poore of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

1 *Pet.*2.14. He is sent for the punishment of evill doers, and for the praise of them that do well.

Gods care of his Annoynted.

*Psal.*105.15. Touch not mine Annoynted, and do my Prophets no harme.

2 *Sam.*22.49. It is God that bringeth me forth from mine enemies, thou hast delivered me from the violent man.

*V.*51. He is the tower of Salvation for his King, and ſheweth mercy to his Annoynted.

*Pſa.*18.50. Great deliverance giveth he to his King, and ſheweth mercy to his annoynted.

*Pſa.*28.8. The Lord is his ſtrength, he is the ſaving ſtrēgth of his anointed.

*Pſa.*20.6. Now know that the Lord ſaveth his annoynted, he will heare him from his holy heaven, with the ſaving ſtrength of his right hand.

*Pſa.*21.3. Thou preventeſt him with the bleſſings of goodneſſe, thou ſetteſt a crown of pure gold upon his head.

*V.*5. Honour and Majeſty haſt thou laid upon him.

*V.*6. For thou haſt made him bleſſed for ever, thou haſt made him exceeding glad with thy countenance.

*Pſal.*61.6. Thou wilt prolong the Kings life, and his yeares, as many generations.

*V.*7. He ſhall abide before God for ever.

The puniſhment of his Adverſaries.

1 *Sam.*11.12. And the people ſaid unto *Samuel*, who is he that ſaid, ſhall *Saul* raigne over us? bring the men that we may put them to death.

*Joſ.*1.18. Whoſoever he be that doth rebell againſt thy commandement, and will not hearken unto thy words in all things that thou commandeſt him, he ſhall be put to death.

*Pſa.*45.5. Thine arrowes are ſharp in the heart of the Kings enemies, whereby the people fall under thee.

Pſa 89.23. I will beat down his foes before his face, and plague them that hate him.

*Pſa.*132.18. His enemies wil I cloth with ſhame, but upon himſelf ſhal his crown flouriſh. *His Triumph and Thanksgiving.*

*Pſal.*144.1. Bleſſed be the Lord my ſtrength, which teacheth my hands to war and my fingers to fight.

*V.*2. My goodneſſe and my fortreſſe, my high tower and my deliverer, my ſhield and he in whom I truſt, who ſubdued my people under me.

*V.*10. It is he that giveth ſalvation to Kings, who delivereth *David* his ſervant from the hurtfull ſword.

*Pſa.*21.2. Thou haſt given him his hearts deſire, and haſt not witholden the requeſt of his lips.

1 *Sam.*2.10. The adverſaries of the Lord ſhall be broken to pieces, out of heaven ſhall he thunder upon them: The Lord ſhall judge the ends of the earth, & he ſhall give ſtrength unto his K. & exalt the horn of his Annointed

2 *Sam.*22.40. Thou haſt guided me with ſtrength to battle, them that roſe up againſt me, haſt thou ſubdued under me. *V.*44. Thou haſt delivered me from the ſtrivings of my people. *V.*47. The Lord liveth and bleſſed be my rock, and exalted be the God of the rock of my ſalvation. *V.*48. It is God that avengeth me, and that bringeth down the people under me. *V.*49. Thou alſo haſt lifted me up on high, above them that roſe up againſt me, thou haſt delivered me from the violent man.

*V.*5

*V.*50. Therefore will I give thanks to theee, O Lord, among the heathen and will ſing prayſes unto thy Name,

Exhortation to Obedience.

1 *Pet.*2.13. Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King as Supreame.

*V.*14. Or unto Governors, as unto them as are ſent by him.

*V.*17. Feare God, honor the King.

*Tit.*3.1. Put them in mind to be ſubject unto the higher powers, to obey Magiſtrates, to be ready to every good work.

*Rom.*13.1. Let every ſoule be ſubiect unto the higher powers: for there is no power but of God, the powers that be are ordained of God.

*V.*2. Whoſoever therfore reſiſteth the power, reſiſtetn the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.

*V.*5. Wherefore ye muſt needs be ſubject not only for wrath, but alſo for conſcience ſake.

*V.*6. For this cauſe pay you tribut alſo, for they are Gods Miniſters attending continually upon this very thing.

*V.*7. Render therfore to all their dues, tribut to whom tribut is due, cuſtome to whom cuſtom, feare to whom feare, honor to whom honor.

*Mark.*12.17. Render to Cæſar the things that are Cæſars, and to God the things that are Gods.

*Eccleſ.*8.2. I counſell thee to keep the Kings command, and that in regard of the oath of God.

Pray for the King.

1 *Tim.*2.1. I exhort therefore that firſt of all ſupplications, prayers, interceſſions and giving of thanks be made for all men.

*V.*2. For Kings and all that are in authority, that we may lead a quiet and peaceable life, in all godlineſſe and honeſty.

*V.*3. For this is good and acceptable in the ſight of God our Saviour.

A Prayer for the King.

Give the King thy Iudgements, O God, and thy righteouſneſſe unto the Kings ſon, Pſal.72.1. 4. *That he may judge the poore of the people, and ſave the children of the needy, and break in pieces the oppreſſor,* Prov.25.5. *Take away the wicked, O God, from before the King, that his throne may be eſtabliſhed in righteouſneſſe,* Pſal. 89.44. *But, O Lord, how haſt thou made his glory to ceaſe, and caſt his throne down to the ground,* Prov.28.2. *Even for the tranſgreſſion of our land, many are the Princes thereof. It is for our manifold ſins and offences, O God, that* Pſal. 89.38. *thou haſt caſt off and abhorred, that thou haſt been wroth with thine*

thine annoynted, V.42. *Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoyce:* Lam.3.14. *He hath been a deriſion to all his people, and their ſong all the day,* Ezek.7.27. *ô God, thou haſt cauſed the King to mourn, and the Prince haſt thou clothed with deſolation, & the hands of the people of the land are troubled;* 2 Sam.3.39. *He is now weak ô Lord, though annointed King and theſe men the ſons of* Zerviah, *be too hard for him, thou, ô Lord, ſhall reward the doers of evill according to their wickedneſſe:* Eze.11:2. *Theſe ô Lord, are the men that deviſe miſchiefe, and give wicked councell in this City.* Eccleſ.10.7. *O God we have ſeen ſervants upon horſes, and Princes walking as ſervants upon the earth:* Lam.5.8. *Servants have ruled over us, ô Lord, and there is none that doth deliver us out of their hand:* Cha.4.20. *The annoynted of thee, ô Lord, hath beene taken in their pits, of whom we ſaid, under his ſhadow we ſhall live among the heathen,* Chro. 21.17. *Even we it is that have ſinned, and done evill indeed, but as for thine annoynted what hath he done? Let thine hand we pray thee, ô Lord our God, be on us, but not on thine annoynted that he ſhould be plagued,* 2 Sam.18 3. *for he is worth ten thouſand of us:* Pſal.89.46. *Lord, how long wilt thou hide thy ſelfe for ever? ſhall thy wrath burn like fire?* V.50. *Remember Lord, the reproach of thy ſervant, how he doth beare in his boſome the reproach of all the mighty people:* V.51. *Wherewith thine enemies have reproached, ô Lord, wherewith they have reproached the foot-ſteps of thine annoynted.* 2 Sam.20.21. *If there be any ſon of* Bichri *that ſhall lift up his hand againſt the King, Deliver him, ô Lord, and let the people cut off his head, that the trumpet may ſound a retreat of peace in our land:* Numb.16.32. *Thou that dideſt cauſe the earth to ſwallow up the congregation of* Korah, V.35. *and conſumedſt with fire thoſe* 250 *Princes of the Aſſembly, that were famous in the Congregation, for rebelling againſt* Moſes, V.5. *Protect and defend him, ô Lord, whom thou haſt choſen from the outrage of his people, and cauſe him to come neere unto thee,* Chap.17.10 *and let his rod bud and bloſſome to be kept for a token, againſt thoſe Rebels that riſe up againſt him,* 1 Sam.24.8. *and let them ſtoup with their face to the earth, and bow themſelves before thine annoynted:* V 10. *Let their eyes ſpare him, ô Lord, and let not them put forth their hand againſt our Lord the King, for hee is thine annoynted:* V.5. *Let their hearts ſmite them, yea do thou ſmite thoſe, ô Lord, that ſhall cut off his skirt, or d veſt him of his Royall roab and authority.* Chap.26 9. *And let none that ſtretch forth their hands againſt thine annoynted be guiltleſſe.* Iudges 17.6. *Let us not ſee ſuch dayes, ô God, as when there was no King in Iſrael, leſt every man do that which is right in his own eyes:* V.5. *and make himſelfe Gods, and conſecrate his ſons for his prieſts, or take to himſelfe Prieſts without conſecration. O Lord God, put an end to theſe dayes of trouble and confuſion, and thou having given us a juſt King, not in thine anger, but in thy mercy, give us joy of our King,* and Pſalme 63.11. *let the King rejoyce in thee, ô God, and let the mouth of thoſe that ſpeake lyes be ſtopped,* V.9. *and thoſe that ſeeke his ſoule to deſtroy it, let them go into the lower parts of the earth;* Verſ.10. *and let them fall by the ſword, and be a portion for Foxes:* Pſal.18.47 *be thou, ô God, his avenger, and ſubdue the people under him.* Iſaiah 45.1. *Thou, ô Lord,*

ô Lord God that didſt annoynt Cyrus, *whoſe hand thou didſt ſtrengthen to ſubdue Nations before him, before whom thou diaſt open the two leaved gates*; Verſe 2. *I ſore whom thou didſt go, to make the crooked places ſtraight, and to breake in pieces the gates of braſſe*: V.3. *To whom thou gaveſt the hidden riches of ſecret places*, V.4 *that didſt call him by his name, th ugh he knew thee not*; Verſe 5. *Thou didſt gird him, though thou wert unknown unto him*; *preſerve thou thy ſervant our gratious King*, and 2 Sam. 22. 40. *gird him*, *ô Lord, with ſtrength to battle thro thoſe that riſe againſt him, may be ſubdued under him*, Ver. 44. *and deliver him, ô God, from the ſtrivings of his people*: *Let the ſervants of our Lord the King be no longer a reproach and a by-word, let them not be called evill counſellors and enemies to the ſtate that endeavour to do him ſervice*: Proverbs 19.6. *But let many entreat the favour of our good Prince*, Chap. 16.15. *and in the light of the Kings countenance, let there be life, and let his favour be as a cloud of the latter raine*. Eſter 6.7. *And for the man whom the King delighteth to honour*, V.9. *let him be clothed in Royall apparrell*, *and let him be brought on horſeback through the City, and proclaimed before him, thus ſhall it be done to the man whom the King delighteth to honour*; *and we beſeech thee, ô God*, Iſaiah 33.17. *Let our eyes ſee the King in his beauty, and* Pſalm. 28.8. *be thou his ſtrength, ô Lord, and the wholeſome defence of his annoynted*: Pſalme 21.1. *Let the King joy in thy ſtrength, ô Lord, and in thy ſalvation, let him greatly rejoyce*, Verſe 2. *Give him his hearts deſire, and withhold not the requeſt of his lips*; V.7. *Let the King truſt in thee, ô Lord, & through the mercy of thou, the moſt higheſt, let him not be moved*; V.5. *Let his glory be great in thy ſalvation*; Pſalme 89. 26. *Let him cry unto thee, thou art his Father*, *his God and the Rock of his Salvation*. Pſal 61.6. *O prolong thou the Kings life, and his yeares as many generations*: V.7. *Let him abide before thee, ô God, for ever*: *O prepare mercy and truth, which may preſerve him*: 2 Sam. 18.32. *And let the enemies of our Lord the King, and all that riſe up againſt him, be as was that young man* Abſalom. Chap.7.29. *Therefore now Lord let it pleaſe thee to bleſſe the houſe of thine annoynted, that it may continue for ever before thee*: *For thou, ô Lord God haſt ſpoken it, and with thy bleſſing*, *let the houſe of thy ſervant be bleſſed for ever*: *And this for the merits of Jeſus Chriſt our only Saviour and Redeemer.*

Amen.

FINIS.

29

AN ABSTRACT OVT OF THE RECORDS OF THE TOVVER;

Touching

The KINGS Revenue:

AND

How they have ſupported themſelves.

By Sir ROBERT COTTON, Knight and Baronet.

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AN ABSTRACT OVT
Of the Records of the Tower, touching the Kings Revenue.

THE Kings of *England* have ſupported and repaired their eſtates, either

1. By annuall proportioning their Iſſues and Expences with their certaine and caſuall Revenues, and that either by
   1. Advice of their privie Councell,
   Or,
   2. Parliament.
2. By abating and reforming the exceſſe of
   1. Houſhold.
   2. Retinue and Favorites.
   3. Gifts and Rewards.
3. By raiſing of Money, and improving the Revenues of the Crowne, and that either by the
   1. Grant of the Subject,
   Or,
   2. Power abſolute in the Soveraigne.

Firſt, for proportioning the Iſſues and expences, with their certaine and caſuall Revenues.

H. 4. *Anno* 12. when the Revenue and profits of the Kingdome, together with the Subſidy of Wooll, and Tenth of the Clergy, amounted to no more then 48000 l. of which 24000 l. was alotted for the expence of houſe, moſt of the reſt to the guard of the Sea, and defence of this Kingdome, the Realme of Ireland, and Dominions in France. In this eſtimate the profit by Wards and Marriage, was but two thouſand. And then an Ordinance Ex Rot. 13. intent. Acta Conc. H. 4. Mark'd 21.

was made by the King, Prince, and all his Councell then named the Roll.

The like was *Anno* 11. when for the charge of Houſe was appointed 16000 l'. and 7000 l'. to the City of *London* in diſcharge of the Kings debt.

Ex Rot. in 2. Cis Conc, An. 2. H. 5.

H. 5. *Anno* 2. did the like as his father, entring upon the Roll, as an ordinance in future, That the Treaſurer of England, or of the Exchequer, ſhall annually make declaration of the ſtate of their office, and the Revenue of the Realme, together with the charge of the Kings Houſe, Chamber, Wardrobe, Garriſons, Navie and debts.

Ex Rot. orig. A. 8. H. 5. Marked B B.

Anno 3. *H.* 5. the like aſſignments were made proportionable to the Revenue which in the great cuſtome of Woolls, the petty cuſtome, Tunnage and Poundage, Revenue of Wales, and the Dutchy of Cornwall, the Hamper, the accounts of Sheriffs and Eſcheators, the exchange of Bullion, and the benefit of Wards and Marriage (then rated at but 1000 Markes a peece) roſe not to above 56966 l'. and being at ſuch time as hee undertooke the conqueſt of France.

Ex ordinat. anno 9 H 5. Marked Ox 7.

Anno 9. *H.* 5. the Revenue of the Kingdome amounting to 55743 l'. 10 s. 10 d. was ſo by the King with advice of his Councell, ordered as before. And by this Record it appeareth, that the Clerke of the Navie, and not the Treaſurer, was the officer only for that place.

Ex Rot. Par. anno 12, H. 6.

H. 6. *anno* 12. in Parliament, *Cromwell* then Treaſurer, delivering up an account of the *exitus* and *introitus* of the Exchequer, ſetled the eſtate of his expence, of which there was allowed for his Houſe 10978. and to his Chamber and Wardrobe 2000 l'.

The reſt to defray the debts and neceſſary occaſions of the State.

Ex computo Dom. Burleigh Theſaur.

Queene *Elizabeth anno* 12, at which time, beſides the Wards, and Dutchy of Lancaſter, the profit of the Kingdome was 188197 l'. 4 s. The payments and aſſign-

ments

ments 110612 l. 13 s. of which the Houſhold was 30000 l. privie Purſe 2000 l. Admiralty 30000 l. which by an eſtimate 1. *Aduli anno* 1604. was 40000 l. and is now ſwolne to neere 50000 l. yearly, by the error and abuſe of Officers.

2. For abating and reforming the exceſſe of ——— { 1. Houſhold. 2. Retinue and Favorites. 3. Gifts and Rewards.

1. For abating and reforming the exceſſe of houſhold, either by { 1. Parliament. 2. Councell-Table.

1. *By Parliament.*

Anno 3. *E.* 2. An ordinance was made *pro hoſpitio Regis*, in eaſe of the people oppreſſed with purveyance, by reaſon of the greatneſſe thereof, and the motive of that Ordance was *Al honeur de dieu et al honneur et profit de Saincte Egliſe et al honneur de Roy, et ſon profit, et au profit de ſon peuple ſelone droit et reſon deſſerement quod le dit noſtre Seignour le Roy fiſt à ſon Corounement.* Ex Angl. Manuſcrip. fol. 19. Ex libro Aula Regis.

And about this time was the Kings houſe new formed, and every Officer limited his charge and ſalary.

Anno 36. *E.* 3. The houſhold was brought to ſuch moderation of expence, as may be anſwerable to the Revenues of the Crowne: and a Commiſſion granted at the Petition of the Commons to ſurvey and abate the houſhold, which not taking the deſired effect, *Anno* 5. the Commons petitioned that the exceſſive number of Meniall ſervants may bee remedied, or otherwiſe the Realme will be utterly undone, and that his houſhold might not exceed the ordinary revennes of the Realme, &c. Rot. Par. anno 36. E. 3. Rot. Par. anno 5. & 6. R. 2.

Anno 4. *H.* 4. the people crave reformation of the Kings Rot. Par. in. 4. 7. & 11. H. 4.

Kings houſe. And *anno* 7. that hee would diſmiſſe ſome number of the Retinue, ſince it was now more chargeable, but leſſe honourable then his progenitors. And that the ancient Ordinances of the houſhold, in eaſe of the people, might be kept, and the Officers of the houſehold ſworne to put the Ordinances and Statutes in due execution, and ſo conſider the juſt grieſes of his ſubjects by unjuſt purveyance, contrary to the Statute, that hereafter *Vous poir viure le voſtre biens propres in eaſe de voſtre peuple*, which the King willingly doth, as appeareth by an ordinance in Councell, whereby the charge of the houſhold is limited to 16000 Markes.

Ex ordinat. in rot. act. Conc. anno 11. H.4. Marked R R.

Anno 12. & 18. *Hen.*6. the charge of the Kings houſe is reduced to a certainty, and leſſened by Petition and order in Parliament.

Rot. Parl. anno 12.& 18. H.6.

Anno 12. *E* 4. The King promiſes to abate his houſehold, and hereafter to live upon his owne. So ſetling a new forme of his Court, which is extant in many hands, intituled *Ordinations for the Kings Houſe.*

Ex rot. Parl. anno 12. E.4. Ex lib. Ordin. hoſpitii tempore. E 4.

And to eaſe the charge of the Kings houſe, the Queens have allowed a portion of their joincture, ſuiting to their owne expence, to the Treaſurer of the houſhold; as did *Philippa*, the wife of *Edward* the third. And ſo likewiſe *Henry* the fourth his wife, *anno* 7. And *H.* 6. his wife allowed 2000 l'. a yeare out of her eſtate.

2. *Exceſſe of houſhold abated and reformed by Councell Table.*

Ex aula regis fact. tempore. E.3.

Edward the third cauſed his houſhold to bee certaine in allowances, making thereof a Booke by way of *Ordinance*, which is called *Aula Regis.*

Act Conc. 8. H.4. Marked P P.

Henry the fourth counſelled his ſonne the Prince, and the reſt of his Councell, to ordaine ſuch moderate governance of his houſe that may continue, *An pleiſer du Dieu et du peuple.*

Henry

Hen. 6. Anno 27. reduced his charge of houſe to 13000. l'. whereof 2000. l'. was out of the Queenes Joynture. Mich. recept. 27.H.6.

Ed. 4. *Anno* 12. reformeth it againe, and publiſheth a booke of Orders for their better direction, which afterwards Cardinall *Wolſey*, for the more honour and profit of the King, amendeth. And that ſtill remaineth the ground-work of the preſent government; which being now ſo much corrupted, it may ſeeme fit either to put down the Tables, and leave all the attendants to allowance of money, as France and Spaine doth; or elſe by ſetting up the Hall againe, reduce the Houſhould to the beſt, firſt, and moſt magnificent order: So all things being ſpent in publick, will be to the Kings honour, and the ſecret waſte by chamber-diet & purloyning, prevented, to the Kings benefit. For there is never a back doore in Court, which coſts not the King ſo little as 2000 l'. yearly. And few meane houſes in Weſtminſter that are not maintained with food and firing by ſtealth of the Court Inſtruments. Ex lib. Ordin. hoſpitii temp. E.4. Ordinat. Card. Wolſey, temp. H.8.

2. *By abating and reforming the exceſſe of Retinue and Favorites.*

Thus *Henry* the ſecond did with *William de Ipre* Earle of Kent, a Netherlander, and all his Countrey men and followers, when they grew heavie, and a burden to the State, unable to foſter more then her owne naturall children. Ex Gervatio Dorobornens.

Thus *Richard* 1. did with *Otho* Earle of Yorke, and all the Bavarians, although hee was the ſonne of his ſiſter, taking from him that Earldome, for that the people oppoſed it, and giving him in exchange the Title of *Poicton*. Ex Ric. Cantuario in vita R. 1.

Thus *Henry* the third did with his halfe brethren the Earle of Pembroke, and Biſhop of Wincheſter, and all the Poictors their followers. Ex libro Sancti Albani & Wil. Riſhanger & liber Baron.

Thus P P.

Ex ordinat. 3. E. 2 in libro Legum, MS. fol. 183.

Thus *Edward* 2. did by his Ordinance, *Le bon Roy fit ouſtre ſire Pieres de Gaveſton ſoit entierement ouſtre deſore ſeruir le Roy, & de ſon ſervis.*

Item *Burgois de Till ſoit ouſte & ſon fiaz quod eſt Marſcall del Exchequer. Item quod Bertram Aſſebi & ſon frere & ceux de Gaſcoigne & Aymerick de Triſcombard ſoient ouſtre & ſes Terres priſes en la main le Roy.*

Ex rot. Par. anno 10 R 2.

Thus *Richard* 2. did with the Bohemians, *anno* 10. by an Act of Parliament at the petition of the people ſurcharged.

Ex rot. Par. anno 7. & 12. H. 4.

Thus *Henry* 4. did with the Gaſcoines and Welſh in like ſort overburdening and impoveriſhing the King and Realm, with perpetuall ſuits, ſo that in Court (as the Record ſaith) there were *Ne ad vnd ſubſtance des perſonns vayluntes & ſuffeſants ſi beſeigne ſereit mes de Raſcaile par la grandre part.*

3. *By abating and reſtraining the exceſſe of Gifts, and Rewards.*

Rot. Par. anno 11. R. 2. Anno 2. 4. & 5 H. 4.

Hence was it that the wiſedome of former times foreſeeing the miſchiefe that the open hand of the Soveraigne may bring the State into, made a Law, 11. R. 2. That whatſoever cometh to the King by Judgement, Eſcheat, Forfeiture, Wardſhip, or any other wayes, ſhall not be given away, and that the procurer of any ſuch gift ſhall be puniſhed.

Rot. Par. anno 7. H. 4.

Thus the Parliament continued 7. *H.* 4. untill the King was out of debt, making fruſtrate the grant, and ordaining a penalty of double value to every mover or procurer of any ſuch.

Rot. Par. anno 11. H. 4. N. 23.

The like *anno* 11. *H.* 4. and that no petition for any thing ſhould be delivered the King, but in the preſence of the Councel, who might examine it, leſt the Kings wants ſhould light upon the Commons.

Rot. par. 2. anno 25. H. 6. M. 24.

And to keep the hands of King *Henry* 6. from waſtfull giving, the Councell induced him to convey to the Arch-Biſhop of Canterbury, and others, all grants of Wards, Mar-

Marriages, Reliefes, Eſcheats and forfeitures, to defray the charge of his houſe.

It is one of the greateſt accuſations againſt the Duke of Sommerſet, for ſuffering the King to give away the poſſeſſions of the Crowne in manner of a ſpoile; for ſo are the words of the Record. Ex Rot. Par. anno 28. H 6.

And it was made the firſt and chiefeſt Article to depoſe King *Richard* for waſting and beſtowing the Lands and Revenue of the Crowne upon unworthy perſons, and thereby over-charging the Commons by exaction. Ex rot. Par. anno 1. E. 4.

3. *By raiſing of money and improving the Revenue of the Crowne, either*

By the { 1. Grant of the Subject, which is { 1. generall, as Parliament, Or, 2. Particular.
2. Power abſolute in the Soveraigne, as by —— { Loanes, Or, Benevolence.

1. Generall, as in the Parliament, wherein they give the King part of their owne by way of retribution onely, as for Ex lib. Rubro in Scaccario ex Ich. Everſden.

I. defence of the State: hence grew the ſcutage granted to *H.* 2. *R.* 1. King *John* and *H.* 3.

To *E.* 2. diverſe Fifteenes and Tenths for his warres againſt the Scots and Welſhmen. Ex hiſtor. Roffenſi.

The Subſidie of Woolls, and other contributions to *Edw.* 3. for his wars. And the like granted to *Rich.* 2. *an.* 2. 3. 7. ſo they may be imployed in the wars and particular Treaſurers to account in Parliament. So in the 8. and 9. *H.* 4, on the like condition. Ex Rot. tempore. Ed. 3. Ex rot. Par. anno 2. 3. 7. R. 2.

Tonnage and Poundage began *an.* 5. *E.* 3. had thence his originall. And therefore 13. *Ed.* 4. and 1. *Hen.* 5. they are granted ſo in expreſſe words, and that they proceed of good will, and not of duty. Rot. Par. anno 8. & 9 H. 4.

Preſidents of this nature are plentifull in all the Rolles of Parliament. Ex benedicto Monacho in vita H. 2.

II. For maintenance of Religion and Church as in the yeare 1266.

Ex Adamo Merioneth. To *H.* 2 was given 12 d. in the pound. And in the 18. of *E.* 1. a Fifteenth was granted to expell the Iewes.

Ex rot. Par. anno 4 R 2. And *anno* 4. *R.* 2. a Tenth of the Clergy, and Fifteenth of the Commons for his help to suppresse the *Wicklivian* heresie.

Ex Radulpho Cogshall ex hist. Roffensi. Rot. Par. anno 23. E. 1. 13. E. 3. & 7 H. 4. III. For support of the lawes and liberty of the Common wealth. So did the Statute to *H.* 3. *an.* 27. for confirmation of the great Charter. For the like a Fifteenth was granted 29. or 23. *E.* 1. and 13. *E.* 3. and 7. *Hen.* 4. that the lawes may be executed against Purveyors.

Rot. Par. anno 15. E. 3. N. 16. Ex rot. Par. anno 7. 8. 10. 11. *R.* 2. IV. For redresse of the agrievances, as in the 15. of *Ed.* 3. so that the King would performe their petitions, or else they held themselves not bound to pay the grant they had given. The like was the 7. 8. 9. 10. and 11. of *R.* 2. The Tenth and Fifteenth granted the 4. and 7. of *Hen.* 5. is upon condition that they lay no impositions upon the State. And in the 7. *E.* 4. the State relieveth the King, so he will promise to live hereafter upon his owne, and not burthen the State: The which he professeth to performe.

Ex rot. par. anno 4. & 7 H 5. Ex rot. Par. anno 7. E. 4.

Ex orig. anno 3. *R* 2. And it is to be observed, that to improve the Grants of Subsidies to the extreamest value, there were new Commissioners appointed to survey and advance mens fortunes above the estimate of the former taxes. And Commissions have been granted out, as 3. *R.* 2. to enable him out of his owne by an act of Resumption of Lands, Offices, Annuities, &c. Thus did *H.* 3. *anno* 6.

Claus. anno 6. H 3. Rot. ordinat. anno 5. & Claus. anno 9. & 10. E. 2. And *E.* 2. *anno* 5. 9. & 10. by an Ordination of the Prelates, Earles and Barons.

Rot. Par. anno 1. R 2. All grants made by *Edward* 3. to unworthy persons, *R.* 2. resumed *anno primo.*

Rot. Par. anno 1. 2. & 6. H. 4. And by *H.* 4. *anno* 6. all patents for life or yeares since the fourth of *E.* 3. were resumed.

Ex Rot. Par. anno 1. & 2. H. 5. At the petition of the people *H.* the 5. revokes all grants out of the principality made to unworthy persons, and all annuities out of the customes of Woole deducting 20000 l. a yeare out of all other annuall pensions rateably, leaving the remain of any to the Patentees.

Rot. Par. anno 28. 29. & 33. H. 6. *H.* 6. *anno* 29. & 33. resumeth in England all Lands, Offices,

fees, Liberties, and Grants, from anno 1. and the like anno 21. in Ireland. So did *Edward* the 4. anno 4. 7. & 12. And *H.* 7. an. 2. resumed all grants made by *Ed.* 4. or *R.* 3. Rot. Par. anno 4. 7. & 12. E. 4. Ex act. Conc. anno 21. H. 6.

2. Particular, by { Loanes, or Benevolence, } { 1. Voluntary, or 2. Compulsive. } Rot. Par. anno 2. H. 7.

1. Loanes voluntary, as upon assurance of Bond of the Nobility. So was *William de la Poole* bound for *E.* 3. anno 13. in great summes. And the Duke of Glocester, anno 2. *H.* 6. And the Cardinall pawned his silver vessels for *H.* 6. his debt. Rot. Par. an. 13. E. 3. Act. Conc. 20 & 22. H. 6.

Pawne upon Jewels.

Thus did *H.* 3. anno 26. to the Archbishop of Yorke: and when his owne were at gage, he took *Aurum & Jocalia Feretri sancti Edwardi Confessoris*, and pawned them. Clauſ. anno 26. H. 3.

Edward the first imployed one *Andover ad jocalia sua impignoranda.* Clauſ. anno 29. E. 9.

Edw. 2. pawned his jewels to the Lord *Beamont.* Rot. Franc. anno 9. E. 2.

Edw. 3. pawned *Magnam Coronam Angliæ* to Sir *John Weschams* for 8. yeares. Com. Inscript. 30. E. 3.

R. 2. pawned *Vasa aurea & diversa jocalia*, to Sir *Robert Knolls.* Par. anno 7. *R.* 2.

Hen. 4. *Invadiavit tabellas & trossellas suas Argentens de Hispania.* Henry 4.

H. the 5. pawned his great Crowne of gold to the rich Bishop of Winchester. And *H.* the 6. to the same man then Cardinall, many parcels of his Jewels in the 10. 12. and 29. of his reigne. And the like to many others. Par. anno 5. H. 5. Par. anno 10. 12. & 29 H. 6.

And the late Queen to ease her people, did the like with her jewels in the Tower, besides the often Mortgage of her Land.

Upon assignment of Customes and Subsidies.

So did the Cardinall *Beauford* lend 10000 l. to *H.* 6. anno 22. upon security of the Customes of London and Southampton. The King intending to turne the course of most Trade thither. Act. Conc. an. 22. H. 6. Ex billa signat. anno 15. H. 6. & 12. E. 4.

And *H.* 6. anno 15. and *E.* 4. anno 12. did secure their debts

debts, by assignment over of the next Subsidie or aid that should be granted from the Church or Laity to them, being a device (in truth) to draw on a supply the sooner from the State.

Vpon the great Seale, or privie Seale.

Rot. orig. anno 32. H. 4. Marked B B.

The great Seale under which they should have (without paying fee) a patent sealed for repayment of their dues by a day certaine.

The privie Seale, which is of late most in use, and it is worthy of observation to see the willingnesse of former times in respect of these.

Rot. Act. Conc. annó 13. H. 4.

In the 13. of *H.* the 4. there is a Roll intituled, *Les nommes de ceux qui ont da prester au Roy les sommes escrits.* The Archbishop of Canterbury lent 1000 Markes, the Bishop of Lincoln as much, the Bishop of Norwich 660. the Bishop of London 500. Markes, the Bishop of Bath 400 Markes, the Lord Privie Seale 200 l'. the Clerkes of the Chancery a thousand Markes.

Particular grants of the Subject by Loanes compulsive.

Ex ordin. Conc. anno 3. H 5. Marked N N.

So were the Merchants of *Florence*, *Venice*, and *S. Luke*, compelled by an order in Counsel, 3. *H.* 5. because they had by grace and sufferance, *Du Roy grantes, privileges, &c. reportants grand lucre pour Lex erciso de Lur Marchandre en le Angleterre.* And the persons that refused to lend, were committed to the Fleet.

Act. Conc. 3. H. 6.

Neither were the English more free in *anno* 3. *H.* 6. divers being enjoyned to attend the Councell Table, or else to pay the demanded Loane.

Ex instruct. Commiss. 14. H. 8.

In the time of *H.* 8. *anno* 14 of his reigne, he exacted by way of Loane, 10 l'. in the 100. of all Goods, Jewels, Utensils and Land, according to the extremest rate revealed by oath, of the possessions, notwithstanding there is a law 2. *R.* 2. That none shall be denied (in demand of any Loane,) his reasonable excuse.

1. R 2.

Parliam.

Particular grants of the Subject by Contribution, or benevolent Gifts.

These were of old usuall and free: therefore called *Liberalitates populi* by *R.* 1. and *Curialitas* by *E.* 1. *E.* 3. *H.* 4. And H. 5. confessed them to proceed *Ex spontanea voluntate, nec de jure vindicare potest.* Yet did H. 6, *anno* 30. in an Instruction to Commissioners imployed in procuring a benevolence, say, that forasmuch as by the Law he might compell all his Subjects, and at their owne charge to attend his warres, hee was contented to spare such as would contribute but as much after his degree and reputation, as two dayes in his personall service would stand him in; thereby implying a necessity in them to give, to escape a further expence. This Law upon which H. 6. grounded himselfe, was by a Statute in Queen *Maries* time repealed; and that since repealed: this last year hath made a reviving of the former, whereby the King is remitted into his former advantage, and the subject in the former mischiefe. And 8. H. 8. *anno* 17. although he moveth for a benevolence, hee sought it with no other stile then *Amicable grant*, yet hee threatned the refusers with convention before his Councell, and confiscation of goods.

Ex Charta Epi. Cant. ror. Claus. 29. E. 1. clauf. 35 E. 3.

Ex instructione orig. anno 2. H. 8.

Ex act Par. anno 1. Mariæ.

The Kings raise money, and improve the Revenues of the Crowne,

By power absolute in the Sover aigne in the disposing { 1. Lands. 2. Merchandise. 3. Regalities.

1. Lands, as by selling, which hath been often and old, if they were not of the ancient demeasne lands, which our fore-fathers held impious to alienate from the *Crown*. And those were such Lands as go under the title of *Terra Regis*, in the book of *Doomsday*, and were the lands of *Edward* the Confessor: of other lands I never observed question, neither doe ever finde that acts of Resumption ever reached to lands that were sold for valuable consideration.

Liber Domesday.

By paſſing in Fee farme, except places of the Kings reſidence, Parkes, ſpacious waſtes, or Forreſts, all the lands of the Crowne, which remaines either in the annexation, cuſtody, lands, or the Queenes joincture, and exceed not yearly 32000 l'. Theſe although largely eſtated out in ſeverall natures, ſome for lives, ſome for yeares, will one with the other be advanced to a treble rent, which amounting to 96000 l'. leaving an annuall improvement of 64000 l'. And if the offer be not made reſtrictive for the new Tenant, there is no doubt but his Majeſty ſhall finde ready and hearty undertakers amongſt the Gentry and Nobility too, who have any place of reſidence neere any of his Majeſties Manors. And the Kings ſecurity the better, ſince their abilities will ſettle the Fee-farme rent upon more land then the purchaſe.

If any ſhall object againſt this a loſſe by fines and profits of Courts, a prejudice in not ſerving neceſſity (as of late) by ſales or diminution of Regalities in ſeiſure of ſo many Royalties.

It may be anſwered to the firſt, that the caſuall profits of Courts, never defrayed to the preſent Officers their fee and expences. And this appeareth from a collection made the 44. yeare of the late Queene, where the totall iſſue of ſuch certain charge exceeded the receipt of ſuch chances above 8000 l'.

To the ſecond, if looking upon the ſeverall Rates of the Kings lands expoſed to Fee-farme ſales, we finde ſome of 50. others at 21 yeares, as to the late contractors, and make out of theſe extreams a *Medium* of the largeſt forty yeares, and ſet on the other ſide the common and current eſtimate for dead rents 15 yeares purchaſe, we muſt finde that 5 l'. land ſold unimproved reſpectively to the like trebled by a Fee-farme will be 250 l'. loſſe to his Majeſty in the ſale. As for Regalities, though it may adde ſomewhat to the Subject in increaſing ſuch his petty commaund, it can nothing to a Soveraigne, whoſe tranſcendent power drowneth in it all ſuch ſubordinate Dependencies and Regards.

But

But if we conſider beſides the former improvement the encreaſe of caſual advantage at diminution of certain charge, wee ſhall have juſt cauſe not to continue this courſe.

For if the Commiſſioners in this buſineſſe may be ordered by inſtruction to reſerve upon every Manner of above 30. l'. *per annum*, a tenure in a Knights ſervice by halfe a Fee and of above 50 l' *in Capite* by an intire fee, and by the purchaſe to pay his Rent into the receipt himſelfe, halfe yearly, and ſtrike there his Tally; the former will advance the Revenue accidentall of the Crowne in Wardſhips, primer ſeiſin, Alienations and Aides, and the latter cut off at once ſo many their unneceſſary Receivers, Auditors, Stewards, Bailiffes, and Clarks, as ſtand the King in yeerly above 12000. l'. As for other dues or caſuall Revenues, which now fall under the charge of theſe Officers: The collection and payment may be as it hath been with the reſt, from the time of *H.* 2. untill of late dayes laid on the Sheriffes of the Shires, and all the accompts left to the two Auditors of the preſe to draw up, and the Clerkes of the Pipe to enter in *Magno Rotulo*, as in former times; for it muſt ſeeme ſtrange to all men of judgement, that it ſhould be with thoſe Officers who had their beginning but ſince the 25. yeare of King *Henry* the eight, by addition of his new Revenue of 150000 l'. from the ſuppreſſed Monaſteries, otherwiſe then with all things in Nature and reaſon *Ceſſante cauſa & effectus*, not to be diſcontinued when as all Crown annexed Lands that gave them their juſt imployment for the moſt part paſſed from the Soveraigne into the Subjects poſſeſſion.

Beſides this of a generall diſpoſing in Fee Farme, there hath been a proje&t in particular to infranchiſe the Copyholders in the ſeverall Manors which I ſhould hold to be of more prejudice to his Majeſty, then the other, bringing with it all the former inconveniences, loſſe of Fines, Regalities, and advantages of Sale, and being without many of the advantages, as Wardſhips, Primer

ſeiſin

ſeiſin, Alienation, and Aids; for no man will buy quillets but in ſoccage, and diſcontinuance of Officers, who muſt ſtill remaine, though they can bring but little benefit.

Rot. Par. anno 7 H. 4. 2. By farming out for yeares, Lands, Caſualties, or Waſtes, as in the 7. of *H.* 4. the State held it more juſt to helpe the King out of his owne, then to burthen the common-wealth, and therefore gave way by Parliament to the King, to improve up his Lands, though in Lands, though in Leaſe, provided that the Leſſee ſhould have refuſall of the bargaine if he would.

Rot. Fin. anno 2. E. 1. *Edw.* the 1. *anno* 2. granted a Commiſſion to farme out all ſuch Waſte *quod ab ſque injuria aliorum fieri poteſt*. And in *anno* 15. aſſerted a great part of his Woods for rent, and diſafforreſted in moſt Counties of England for a ſumme of money which they gave him.

Rot. Par. anno 15. E. 1.

And it was not the leaſt of charitable thrift in the King, to reduce much of his waſte to habitation of Chriſtians, eſpecially the remote Forreſts, which would encreaſe many thouſand families for his ſervice, and bring many thouſand pounds to his Coffers. But in the carriage of this buſineſſe there muſt be much caution to prevent commotion: for in them there are many that have right in Common, *ſans nombre*. And the reſolution in agreement with them muſt be ſudden, and confident: for multitudes are jealous and inconſtant, and the inſtruments to effect this, muſt be ſuch as be neighbours intereſſed and popular, not ſtrangers.

And the firſt demiſe to the Inhabitants, and at under and eaſie values.

3. *By manuring of Lands.*

Rot. Claus. anno 13. 3. M. 10. Thus did *H.* 3. *anno* 13. in removing out of moſt of his Parkes (as *Gillingham, Brigſtock, Chiſſe, Woodſtocke, Haverell*) all mens Cattell *pro bobus, pro Lardario Regis in parcis prædictis impinguendis*. And *E.* 1. commanded all the Eſcheators in England, *ex colore ſeminum & impotentiæ ad maximum Regis proficium omnes terras que Regis & Coronæ ſuæ devenerint per mortem aliquarum vacatione Epiſcopatum, &c.*

Rot. Fin. 2. & 3 E. 1.

The

The Kings raiſe money, and improve the Revenewes of the Crowne.

By Merchandiſe
- 1 *Trading themſelves.* — 1 *Lawfull.*
- 2 *Licencing others to Trade Commodities,* — 2 *Vnlawfull.*
- 3 *Improving Cuſtomes* — 2 *Vnlawfull.*

1 Trading themſelves, thus did *Edw.* 1. Anno 22. who ſeiſed into his hands all the Woolls in the Kingdome as the Merchants were lading them in the Ports, giving them ſecurity of payment at a long day and a ſhortprice; and then tranſported them to his owne beſt and readieſt ſale. *Rot. veſcon. 22. E. 1.*

Thus did *Edw.* 3. Anno 12. with all the Tinne and *H. 6.* Anno 20. by advice of his Counſell tooke up by way of purveyance a great quantity of Graine, and tranſported it into Caſcoigne, where by reaſon of a Dearth the price was extreame, and in Anno 31. he arreſted all the Tinne in *Southhampton*, and ſold it to his owne preſent uſe, and in the yeare following uſing the advantage of the Statute which bound all men to trade the Staple commodities to no other place but Calice, vented himſelfe many ſackes of woolle to other Ports of better advantage. *Rot, Almgne 12. E. 3. Act. Conſ. An. 20. H. 6.* *Ex billa ſignat. An. 31. & 32 H. 6.*

And the late Queene Anno 1567. cauſed by Warrant of privie Seale a great quantity of Beere to be purveyed, tranſported and ſold to her owne uſe beyond the ſeas. *Warrant ſub. privat ſigillo An. 9. Eliz. Reginæ.*

2 *By lycencing others to trade Commodities*
- 1 *Lawfull*
- *or*
- 2 *Vnlawfull.*

Firſt Lawfull but ſolely.

Thus did *H. 6.* by approbation of Parliament with all the trade of Allome for two yeares, granted to the Merchants of *Rot. Par. An. 29. H. 6. N. 15*

South

South-hampton for 8000. pound, and againe for the like ſumme to thoſe of *Genoway*.

Secondly, Vnlawfull or prohibited.

Thus did many of the Kings after ſuch time as the heavy burthen of impoſition began in the miſerable neceſſity of *H.* 3. called then by no better name then *Maltolt*, and continued untill the 15: yeare of *R.* 2. by diverſe intermiſſions, (for then I find the laſt Petition of many in Parliament againſt it) was altogether taken away.

Rot. Claus. Anno 19. H. 3.

Rot. Par. 15. R. 2.

For when *R.* 2. and his Succeſſors found the Revenue leſſened, by the importunate cry of the people, whereby impoſitions were laid aſide, then began to adviſe an other ſupply out of the unbounded Prerogative, and finding a greedy deſire of one Merchant to prevent another of his market (reſtrained by that Statute which tyed them to one time, and one Port Calice for all Staple commodities) they uſed to ſell Licenſes with clauſe of *Non obſtante*, whereby they diſpenced with multitudes to trade what commodities, and to what places they would. To the Merchants of New Caſtle, *R.* 2. gave leave to carry Wooll Fells &c. to any Port beſides Calice, upon condition that they ſhould pay for them Cuſtome and Subſidie according to *Le ſage diſcretion de vous & voſtre Councel*, to diverſe Citizens of London *H.* 4. in like ſort diſpenceth for great quantities of Tynne for ſeaven yeares paying 1000. yearely above the cuſtome *H.* 6. *Anno* 5. 23. 30. reneweth to the Towne of New Caſtle the ſame Licenſe they had *Anno* 20. *R.* 2. and granteth 600. ſacks of wooll to *Benedict Benony*, Merchant of Florence with an *obſtante* any Statute or reſtraint. In this yeare ſuch Licenſes were ſo frequent that the Towne of Calice complained in Parliament of their decay thereby, yet without relieſe as it ſeemeth, for the ſame King *Anno* 36. giveth leave to *Lawrence Barbarico* &c. tranſport from London or Ciciſter 1 2000. ſacks of Wooll to what Ports he liſt, and *Edward* the 4. *Anno* 10. borrowing

Ex. Bi[n]. Signat. Anno 20. R 2.

Ex Pet. Anno 7. H. 4

Ex. Pet Anno 5 H. 6.

Ex. Act. Com.

Ex. Bil. Orig An. 10. E. 4.

ing 10000. pound of diverſe Merchants permitted them *non obſtante*, any Law to carry any Staple Commodities to the ſtraights of *Morocco* untill they were ſatisfied their ſumme.

H. 7. raiſed much money by giving leave to many Merchants to trade inward and outward commodities prohibited, as to *Alonſo de Burgues* great proportions of Wood, *Anno* 6. *H.* 7. and to a multitude of others all kinds of graine and other forbidden things: as in *Anno* 20, 21, 22. *Ex. lib. Comp. int. H 7 & Dudley.*

Improving of Cuſtomes by { 1. *Farming out of Ships* 2. *Raiſing the booke of rates* 3. *Farming the Cuſtomes.*

1. Farming out of Ships to the Merchants and taking ſecurity of them either to bring in or carry out yearly as much Commodities as ſhall yeeld the King in Cuſtomes the ſumme agreed on, or elſe to make it up out of their own money thus did *H.* 7. many years not only with his ſhips, but with divers ſtocks of money. *Ex. lib. H. 7.*

2. Raiſing the booke of Rates this was in ſome ſort done *Conſenſu Mercatorum* by *Ed.* 1. and *Ed.* 3. And againe in *H.* 8. time of which the houſe of *Burgundy* complained as againſt the treaty of entercourſe, and of late ſo ſtretched, as it is feared it will prove the overthrow of Trade. Neither doe I finde this courſe at any other time, as a branch of this may partly fall out, the benefit Princes made by Prerogative power of impoſing inward and outward upon Commodities over and above the ancient Cuſtome or Subſidie. *Rot. Claus 29. E. 1. Rot. Almaigne 3. E. 3. Extract. Bruxelli.*

The firſt that uſed this courſe after the State was ſetled from a King of a Voluntary government after the Conqueſt (when as Kings ruled more by the edge of the ſword then by rule of Law was *H.* 3. about the entrance of his Reigne, but finding it to bee an apparent overthrow of Commerce and Trade, againſt the great Charter, made proclamation Anno. 16. *H.* 3. in all the Ports of England that all Merchants might come *faciendo rectas et debitas conſuetudines* Mag. Charta. *Dors claus, An 16. H 3. N. 20.*

Stat. An. 25. E. 1. ...ſed tibi timeant de *Maliſtoltis* for it had no better name then *Maltolts*. Some Impoſitions being laid by *Ed.* 1. he in *Anno* 25. taketh them away with promiſe that neither hee nor his Succeſſours ſhould doe any ſuch thing without aſſent of Parliament, granting in *Anno* 31. to the Merchants many immunities as releaſe of priſage for which they requite him with ſome encreaſe of Cuſtomes, but not as impoſed by his owne power, for he in *Anno* 34. declareth that no tallage or ayde ſhould bee levyed without the aſſent of Parliament nor nothing to be taken of wools by colour of *Maltolt*, in *E.* 2. it appeareth that levying of new Cuſtomes, and raiſing olde, was the deſtruction of Traffique, and therefore repealeth all Maltolts, onely in *Anno* 11. & 12. he taketh by way of Loane, and with leave of the Merchant, ſome former encreaſe upon wooll, aſcribing nothing to any ſupream power to impoſe.

Rot. Parl. 31. E. 1. M. 42.

Stat. 34 E. 1. Ca 1. & 2.

Rot. Claus An. 11. E. 2

Rot. Finem 4 E. 3.

Stat. 2. E. 3. Ca. 9.

Stat. An 11 E 3. Cap 1.

Rot. Almaine 12, E. 3. M. C. 22, in Dorſ

Stat. 13. E. 3. Rot. Parl. 13. E Stat. 14. E 3.

The like did *E.* 3. *Anno* 1. confirming in *Anno* 2. the great Charter for free Traffique. But having about *Anno Quinto* granted certaine Commiſſions for a new kinde of rayſing Tallage, the people complayned the yeare following whereupon he repealeth the ſaid Commiſſions, and promiſeth never to aſſeſſe any, but as in time of his Anceſtors After in *Anno* 11. by reaſon of a Statute then made, reſtraining all men upon paine of death from tranſporting any woolls without Licence from the King and Councell, E. 3. made great advantage by ſelling of diſpenſations of that Law, and grounded upon it many impoſitions, but it fell ſo heavy upon the people, that their diſcontents ſo farre increaſed that the King was enforced to cauſe the Archbiſhop of Canterbury to perſwade them to patience by his godly exhortations, yet notwithſtanding hee continued by gentle intermiſſions the advantage hee had by that Law, taking an improvement of Cuſtome for opening the paſſage, that thereby was ſhut in. *Anno* 13. untill the ſame yeare the State made purchaſe of their former freedome and diſcharge of the Maltolt by granting the tenth Sheafe and fleece, &c.

And

And thus it continued all his Raigne, being a time of great neceſſity and expence by reaſon of the warrs, he ſometimes taking the advantage either to raiſe an impoſition, or elſe to gaine an aide from the people in diſcharge thereof, they continually urging the injury in barring them their Birth-right; and the King on the other ſide, the greatneſſe of his owne occaſions, and it may be gathered by Record, that thus it held on, untill the fifteenth of *R.* 2. in which yeare is the laſt Petition againſt Impoſitions generally grounded (in likelihood) from the Kings power in reſtrayning or permitting trade all the time after: though Licenſe with *Non obſtante* were ordinary, yet were they to private perſons and for particular proportions of commodities, whereby the King ſucceeding raiſed no leſſe benefit then by ſale of any generall permiſſion.

Licence granted by H. 4. H. 5. H. 6. to many Merchants with Non obſtante *any Statute.*

To this of impoſitions I may adde the Rule I find Anno 20. *H.* 6. made in counſell, That all goods for payment of Subſidie ſhall berated of commodities domeſtick, as they may be ſold betweene Merchant and Merchant; and if forraine, then ſo as it ſhall appeare upon Oath of the Merchant or his Factor they ſtood them in at the firſt, and the generall Maxime which limits all Regall advantage upon Trade of Merchants is, *Vt cauſa honeſta ſit & neceſſaria, ratio facilis tempus idoneum.*

Farming out of Cuſtomes.

So did *Ed.* 3. with the new and old cuſtomes at London for 1000. Markes monethly to be paid into the Wardrobe.

Claus Au. 5. E. 3. Orig. 17. E. 3. Rot.

The like he did Anno 17. *R.* 2. Anno 20. letteth out for terme of life the Subſidie of Cloth in diverſe Countries, and *E.* 4. Anno 1. the Subſidie of ulnage of Cloth. Thus did *H.* 8. with his Cuſtomes, and ſince his time the late Queene, and our late Soveraigne Lord King *Iames*, and it was ſo then in uſe in the beſt govern'd State (*Rome*) which let out their portions and Decims to the Publicans.

Kings raiſe money, and improve the Revenewes of the Crowne.

By Regalities { 1 *Temporall* / 2 *Mixt.* } *or* *As for* { 1 *Liberties &c.* / 2 *Penalties of Lawes.* / 3 *Letters of favour.* }

1 Liberties in granting reſtraining or renewing them.

It is a courſe uſuall that the Kings have raiſed money by calling in queſtion the Charters and Liberties of Corporations, Leetes, free Warrens, and other Royalties.

Ex. Rado. Cogſh 11.

Thus did *R.* 1. proclaiming *Quod omnes Chartæ & confirmationes quæ prioris Sigilli impreſſione roboraverint irrita forent niſi poſteriori ſigillo roborentur.*

And *H.* 3. Anno 10. enjoyned all *qui ſuis volebant libertatibus gaudere, ut innovarent Chartas ſuas, da nova regio ſigillo* getting money thereby.

Rot. Regman. Anno 7. E. 1.

Edw. 1. by diverſe Commiſſions, with Articles called *Articuli de Ragman* annexed to them, called in queſtion about Anno 7. all the liberties and freedomes of England, *Gilbert de Thornton* his Attourney putting in information by *quo warranto* againſt all perſons, as well bodies politicke as others, whereby they are inforced anew to renew their Charters, and Fine for their Liberties.

Ex. quo Warrant, 13. E 3.

The like was in Anno 13. *E.* 3. in whoſe time Anno 9. Al clauſes of allowances by Charter of Amerciaments, Fines, &c. impoſed by the Kings Miniſters upon any of the Tenants of other men, were adjudged voyd, and the penalties made payable to the Kings Officers, unleſſe they made a new purchaſe of their Liberties; and this was one of the uſualliſt and eaſieſt meanes to raiſe money from the people, becauſe it lighteth only upon the beſt abilities, and if there were now but twenty pound taken of every Corporation, of every

Com. term. Hill. An 9. E 3. 9. 3. Rot. 8.

perſon

Perſon that holdeth by Charter his liberties 50. pound for renewing of them. And of every one that claimeth by preſcription ten pound for purchaſe of a Charter. All which would bee eaſie and acceptable, it would amount to above one hundred thouſand pound.

2. For penall Lawes they have been ſometime, but with ill ſucceſſe wrought upon.

When *R.* 2. *Anno* 22. began his Courſe, appointing in all his Commiſſions *Buſhey* onely to be of the *Quorum* for compounding with Delinquents it wrought in the affections of his people ſuch diſtaſte, that it grew the death of the one, and depoſition of the other, *Inſtruct. Orig: 22. R. 2.*

No leſſe fatall was the like to *Empſon* and *Dudley*, and there is no ſtring will ſooner jar in the Common-wealth then this if it be generally touched. *Proc. contra* Dudley *An.* 1. *H.* 8.

3. For Letters of favour either for mitigation or diſpatch of Juſtice.

Of the firſt ſort there be many found in *H.* 6. and *E.* 4. their times, ſometimes of Protection, although by courſe of the Common Law, none are warrantable but to ſuch as are going in *Obſequium Regis*, or *Ibidem Moraturi*, ſometimes freeing men from Arreſts by calling them up to appear before the Kings Councell, ſometimes in caſes highly criminall, releiving the Priſoner, in commanding the Judges to make ſtay of all proceedings upon ſuppoſall of indirect practiſes untill the King was better informed.

Of the ſecond ſort there are many in *H.* 7. his time where the King hath taken for writing to the Iudges of Aſſize, money for his Letters of favour. *Lib. Acquit. inter. H.* 7. & Dudley.

4. For Offices thus did King *John* with the Chancellorſhip, ſelling it for terme of life to *Gray* for five thouſand Markes.

Divers Offices now in the gift of the Maſter of the Rolls were engaged to the Chancellor and Treaſurer of England, as are to be found in Records of *H.* 4. *H.* 5. and *H.* 6. to bee paſſed by warrant under the Kings hand and upon ſome

ſome Conſideration. And *H.* 7. renewed this courſe uſing *Dudley* as his inſtrument to compound with Suitors for thoſe and any other places, and by that Record we finde the Chancellor the chiefe Iuſtice the Keeper of moſt of the Record, the Clerks of the Aſſizes and peace, the Maſters of the game and Parkes, and what elſe carrying either profit or reputation paid to the King, ſome proportion of money for their places. Neither is this different from the courſe of other States for in France, *Lewis* the 12. (called the father of his Countrey) did ſo with all the Offices not being of Iudicature which his Succeſſors did not forbeare.

Familius in vita Lewis 12.

Vaſques C. 12, 40, 43.

In Spaine it is uſuall and *Vaſques* the Spaniſh Advocate and *Charles* the fifth. preſcribeth it to his ſonne as a rule in his laſt inſtruction drawing his ground of reaſon and Convenience from the example and practice of the Sea of Rome.

Inſtruct. Car. 5 to Phil. 2.

The like might bee of all inferior promotions that are or may bee in the Kings Guift whether Eccleſiaſticall or Temporall, if they were after the true value in profit and reputation liſted into rankes according to the ſeverall Natures of their imployments reſpectively.

5 For honour, and that either by power legall or election.

Of the firſt it is onely in reſpect of Land whereby every man is to find, when the King ſhall require that hath ability to bee made a Knight and is not. Of this ſort there is plenty of examples. The other out of choice and grace; As *Hugo de putiaco* Biſhop of Durham was by *King R.* 1. created Earle of Northumberland for a great ſumme of money, And I doubt not but many of theſe times, would ſet their ambition at as high a price. And for his Majeſtie now to make a degree of Honour hereditary as Barronets next under Barons, and grant them in Tayle taking of every one a thouſand pound. In Fine it would raiſe with eaſe ten thouſand pound. And by a Iudicious election be a meanes to content thoſe worthy Perſons in the Common-wealth, that by the confuſed admiſſion of Many Knights of the Bath, held themſelves all this time diſgraced.

6. For

6 For Coyne and Bullion by which although ſome Kings out of a laſt ſhift have ſeemed to relieve themſelves, yet was it (in truth) full of danger and diſtruſt to the Common-wealth being aſſured token of a Bankerupt State, and to the Prince in concluſion of moſt diſadvantage, for the Revenewes of the Crowne being commonly in certaine Rents they muſt in true value, howſoever in verball ſound bee abated to the proportion that the money ſhall bee abaſed, and every man will rate his Commodity in ſale, not according to the accompt of pence or pounds, but to the weight of the pure Silver contained in the current money; As for example, that which was before the decrying of the Coyne worth five ſhillings in the pound weight, will (if the allay bee to the halfe) bee held at ten ſhillings, and ſo in every proportion reſpectively; for money is not meerely to bee eſteemed in reſpect of the ſculpture or figure, but it muſt value in *Pecunia quantum in Maſſa*, and Silver is a Commodity as other wares, and therefore holdeth his eſtimation as they doe according to the goodneſſe. And the Lord Treaſurer *Burleigh* in Anno one thouſand five hundred ſixty one, when the Court of State affected an abaſement of Coyne, after a grave deliberation adviſed the Queene from it, and never would give way to any ſuch reſolution in his time.

But that benefit which truely the King may make more of Bullion then now hee doth, is to erect againe *Cambrium Regis* his owne Exchange, an Office as antient as before *H.* 3. and ſo continued untill the middle of *H.* 8. the profit of it being now ingroſſed amongſt a few Gold-ſmiths, and would yeeld above two thouſand pound a yeare if it were heedfully regarded, and then ſhould the King himſelfe never want the materialls if two things were obſerved; the one to permit all

all men bringing in Bullion to Trade outward the value thereof in domeſticke Commodities at an abated Cuſtome, the other to abate the mighty indraught of Forraine Manufactures, and unneceſſary Wares, that the outward Trade might over-ballance the inward, which otherwiſe will (as it hath done) draw on this deſperate conſumption of the Common-wealth, which in Anno twenty ſeaven *E.* 3. was otherwiſe, for then the *exitus* exceeded the *introitus* pounds, and in the laſt times of the late Queene, for at this time the unmeaſurable uſe of Luxurious Commodities was brought in, as Wine, Spices, Silke and fine Linnen, &c. For of the latter ſort above ten Groates the Ell, there is above 360000 pound yearely ſpent, which is halfe the value of our Cloths tranſported, maketh the State to buy more then they doe ſell, whereas a good Father of a Family ought to be *Vendacem* and not *Emacem*; Beſides the condition of our people is now ſuch that the greater part neither get nor ſave, which in a private houſe is an apparant Argument of ruining, and muſt be no leſſe in a Common-wealth. And it is obſerved generally that hence the want of Bullion now is ſuch, that there is not money (*in ſpecie*) ſufficient to pay the Lenders their principall, ſo that Uſury is paid for money upon ſuppoſition and not really.

If then his Majeſty ſhall be pleaſed to adviſe of his Counſell to advantage himſelfe, any otherwiſe by Coynage it will be ſafer to doe it upon a ſimple Metall then by any impliant or better ſuite, which well govern'd States both moderne and ancient uſed; for *Rome* in her greateſt pitch of glory had their money *Ere argento, auro, puro puto,* and ſo have all the abſolute Monarchies to this day in Chriſtendome. And I believe it may be wrought to his Majeſty of good value, and to the ſtate of much eaſe if it may be put in practice with diſcreet caution, and conſtant reſolution, for the

the danger may only be in the venting of the qnantity, which may clog the State with the uſeleſſe money in extention of example which may work in by degrees an abaſement of Bullione.

The proportion that I would hold beneficiall and ſafe ſhould be in the Maſſe at firſt one hundred twenty thouſand pound by which his Majeſty ſhould gaine ten hundred thouſand pound cleerely, the encreaſe annually twelve thouſand pound in which his Majeſtie ſhould gaine a thouſand pound. And the limitation that none be inforced to take any but in ſummes under 20 s. and then but the twentieth part proportionably.

Againſt this ſome may object that it will either not advantage the King ſo much as is projected, either from the difficultie in venting, or facilitie in conntterfeiting, or elſe prejudice the State with a worthleſſe money.

The benefit to the King will eaſilie fall out if he reſtraine Retailers of victuals and ſmall wares from uſing their owne tokens; For in and about London there are above three thouſand that one with another coſt yearely five pound a peice of leaden tokens whereof the tenth remaineth not to them at the yeares end when they renew their ſtore which amounteth to above fifteene thouſand pound. And all the reſt of the Realme cannot bee inferiour to the City proportion and the forme and figure may with an Engine ſo ſubtile bee nulled that the charge will prevent all practiſe of falſe play for the prejudice, ſince London (which is not the 24 part in people of the Kingdome) had in it found above 800000. by a late inquiry by the order of the late Queene and ſo falleth out to be 2. pence a perſon in the intire State, it may bee nothing either of loſſe by the firſt uttering being ſo eaſie, nor burthen any with too great a Maſſe at a time ſince continuall uſe will diſperſe ſo ſmall a quantity into ſo many hands. But on the other ſide wilbe to the meaner ſort (except the Retaylers that made advantage formerly of their own Tokens as the King ſhall now) of neceſſary uſe and be-

nefit, for the buyers hereafter ſhall not be tyed to one ſeller and his bad Commodities as they are ſtilll when his tokens hereafter made current by authority, ſhall leave him to the choyſe of any other Chapman. And to the poore in this time of ſmall Charity. It will be of much reliefe ſince many are like to give a farthing Almes that will not part with a greater ſum.

Beſides it cannot but prevent much waſt of ſilver that by the minting pence and halfepence is occaſioned, there wilbe no cauſe hereafter to cut Bullion into proportion ſo fit for loſſe, what that hath beene may bee conjectured. If wee marke but of the great quantities from the penny downward ſince *H.* 8. time ſtamped, how few remain. Whereas of all the Coynes from three pence upwards which are manuable (or manuall) plenty paſſe ſtill in daily payment.

Regalities mixt.

As for reſtitution of the temporalities of Abbots and Biſhops for which *H.* 7. receiued great ſums.

Corodaries in Cathedrall Churches.

And having in every Cathedrall and collegiate Church as incident to his Crowne a Corodarie and made money of it at the higheſt rate he could.

Vacancie of Biſhopricks.

The benefit of the vacancy of any Biſhop ſome Kings have uſed to their beſt advantage, making a Circular remove of as many as in reputation and profit were inferiour to the place void.

Concurrent Juriſdiction as the Pope had in former times.

Beſides theſe there are two of no mean Commodity.

Beſides

The one is grounded upon a concurrent Juriſdiction with every Ordinary in the Dioceſſe with the King by having the power Papall in that point inveſted in him by Act of Parliament, may exerciſe by his Commiſſion or otherwiſe remit to the Ordinary for ſome valuable reſpect. Thus did *Cardinall Wolſey* with *Wareham* the Arch-Biſhop of Canterbury and all other the Biſhops of the Kingdome after hee had got his Legative power. And this if it were put in practiſe would draw to the King two hundred thouſand pound into his Coffers.

Ex. Compoſt. Orig. inter. Wolſey & Arch. Cant. dat. 14. H. 8.

The other is the ſhort accompt yeelded the King of ſuch Eccleſiaſticall Tenths and duties as were often or annually paid unto the Pope in former times. And now by Statute inveſted in the Crowne, for in former times the Sea of Rome received them not as onely out of the meere Spiritualties of Spirituall perſons, which Lands being now divided from the Church into the hands of the Laitye, yet ought they to pay this duty, ſince they were ſetled in the Crowne by a former Law, and no ſubſequent ever hath diſcharged them.

Tenths of the Church Lands now in the Laitie.

FINIS.

A SHORT DISCOVRSE,

tending to the Pacification of all unhappy differences, between His Majesty and His PARLIAMENT.

Charles I. Apr. K

Shewing the meanes whereby the same may speedily be done, and that it rests in His MAIESTIES sole power to effect it.

July 8 1642

Presented to the Consideration of all those that love the Truth and Peace: By a friend and Servant to both.

THE Commons of *England* (That great Body) consisting of more then ten Millions of living soules, having with great ioy and hope waited now full twenty Moneths, for the happie effects of this long desired Parliament; do now perceive by His Maiesties Declarations to His Parliament, and His present proceedings in opposition to their Councells, they are like, not only to be frustrated of those ioyes and hopes but to have Confusion and Ruine immediately fall upon His Maiesty, themselves, and this whole Kingdome by Civill Discord: Whereof (as living men) they cannot but be sensible; and having no better meanes of accesse to His Maiesty, are constrained in this common way to breath out their Griefes and Feares, hoping in its Passage abroad, it may meet with some great Man, who (in imitation of him that had Compassion upon the Multitude) will convey it into His Maiesties Royall hand, of whose goodnesse His People have had more then 16. yeares experience.

That by the wisdome and iustice of His Maiesty, the Fidelity, Loyalty, and Duty of His Parliament, and the blessing of God upon both, those visible miseries (hanging over this whole Kingdome)

may ſpeedily be removed and a happie and bleſſed concord renewed and continued betwixt His Maieſtie and His great Councell, the repreſentative body of this Kingdome.

The Commons doe obſerve, that His Maieſty in His Declarations doth declare, His intentions are not only to preſerve His iuſt Prerogative, Rights and Priviledges due to His Crown but alſo to preſerve His People and Kingdome in peace and ſafety; and that His Subiects may alſo enioy their Religion Laws, Liberties, Rights, and Priviledges due and belonging to them and their poſterities.

They obſerve likewiſe, That the Parliament in their Remonſtrances and Declarations publiſhed to the whole world, do profeſſe the very ſame thing to be their ends and intentions concerning His Maieſty, his People and Kingdome: For which His Maieſties gratious expreſſions as they are bound to give His Maieſty moſt humble thanks, ſo are they obliged in all duty and ſervice to thoſe Noble Gentlemen, and others of their own chuſing, not only for their long continued and unwearied paines for the good of His Maieſty, and this whole Kingdome: but alſo for their fidelity, wiſdome and care, ſo really expreſſed and performed in diſcharge of that great truſt they have committed to them being no leſſe then al that they and their poſterities have or are, and to be faithfull to them in obedience to all their lawfull commands tending to the good and ſafety of His Maieſties Royall perſon, and His Kingdome.

Theſe being the mutuall and (they hope) reall intentions of His Maieſty and His Parliament concerning them, thus concurring in one, and publiſhed to the whole world ſo to be: never (ſay they) was any Kingdome neerer to confuſion (if not deſtruction) under a coniuncture of ſo good intentions: And what Vipers, or rather what Devils are there upon the earth, that by wicked Councell would divide thoſe intentions, and bring deſolation upon this whole Kingdome; and what torments (leſſe then hell) doe ſuch men merit. But their hope and confidence is, His Maieſties own goodneſſe and care of His people, ſo often expreſſed and publiſhed to the world, will be motive ſufficient to turne His eare from the Councells of ſuch wicked perſons, and to ioyne with His Parliament in purſuit of thoſe good intentions, and not for ſuch mens ſakes to expoſe His own Royall perſon to danger, and His people and Kingdome to ruine.

They

They further obſerve, That it pleaſeth His Maieſty in His Declarations, to charge the cauſe of all unhappy differences betwixt His Maieſty and His Parliament, upon ſome few turbulent ambitious Factious ſpirits in both Houſes of Parliament (Members thereof) whoſe cunning conveyance and carriage of buſines in both Houſes, for their own ambitious ends and advantage, have procured ſo great a party in both Houſes, that their Votes are become the Parliament; and theſe men it is (ſaith His Maieſty) that make Orders and Ordinances, diſpleaſing to his Maieſtie being (as his Maieſty affirmeth) againſt the eſtabliſhed known Laws of the Land, and His Maieſties iuſt and Royall Prerogative, warranted by thoſe Lawes.

They obſerve alſo, That the Parliament declare the cauſe of thoſe differences to be a wicked and pernitious Councell about his Maieſty (who are ſeldome wanting about the Throne of the beſt and moſt pious Princes) being either Atheiſts, Papiſts, and Jeſuites, Delinquents, or men of deſperate Fortunes, engaged only to their own ends, though it prove the ruine both of King and Kingdome. And of neceſſity one of theſe two parties it muſt fall upon: for his Maieſties people doe well know the goodneſſe of his own diſpoſition and inclination to his Subiects, manifeſted out of his Royall breſt in the beginning of His reigne, before this viperous brood had time to take hold of Him; and call to mind His gracious expreſſions and actions towards His Subiects in thoſe times: And alſo His Maieſties frequent proteſtations and imprecations made this preſent Parliament, of his Maieſties great care and good intentions to preſerve His people in peace, the true Proteſtant Religion, the Laws, Liberties and Priviledge of Parliament, from the leaſt change or violation; and therfore whatſoever the French Hiſtories have recorded and publiſhed, concerning congratulatory Letters, paſſed betwixt his Maieſty and the Pope of *Rome*: at His Maieſties being in *Spaine*, they dare not admit the leaſt thought of change or alteration to be in his Maieſties own breſt, but muſt caſt it upon one of the parties afore named.

And therfore, for appeaſing all differences, and prevention of all dangers, ready to fall upon his Maieſtie, and this whole Kingdome, His People doe moſt humbly deſire his Maieſty, to doe Himſelfe, and His Kingdome that right and iuſtice (which lies in His owne power to doe) by naming ſuch perſons (if any ſuch be) Members of

 both

both or either Houſes of Parliament, as his Maieſty is informed are the Men, who draw all this feare of miſerie on his Maieſty and His Kingdome, that they may come to Tryall before the Parliament in a Parliamentary way, and there receive iudgement and puniſhment (if they ſhalbe found guilty) or otherwiſe, their Accuſers, (who have ſo highly wronged his Maieſty, His Parliament, and People) may come to like tryall and receive ſuch puniſhment, as the iuſtice of that Court ſhall inflict upon them.

And for the ſame reaſons, they would alſo moſt humbly beſeech his Maieſty to name unto his Parliament, thoſe perſons neer about his Maieſty, who have been or are his Maieſties Councellors, in expounding of Laws, framing, making and penning of Declarations, Proclamations, Meſſages and Paſſages, betwixt his Maieſty and his Parliament (for his Maieſty beſt knows who thoſe men are) and deliver them to the Parliament to iuſtifie their doings, which as it will moſt magnifie the honour of his Maieſty to the love of truth and iuſtice, ſo will it be the cleareſt manifeſtation His Maieſty can give of the reallity of his Royall intention to His people, and lay the greateſt obligation of duty love and obedience, upon them, and all good Subiects, that his Mareſtie can expect from a loyall and true hearted people, which untill his Maieſty grant, their feares will keep them reſtleſſe.

Theſe moſt humble deſires, the Commons conceive to be ſo iuſt, equall, ſeaſonable and ſuitable to his Maieſties gracious diſpoſition that in honour, and iuſtice, he will not deny them to His People, being (as they think) the moſt hopefull meanes under heaven to ſecure his Maieſty & his people, from the approaching dangers and miſeries of a bloody Warre, and to ſettle a firme and laſting peace between his Maieſty, his Parliament and People, which is that his Maieſty hath ſo often taken the Almighty God to witneſſe, is the thing he ſo much deſires; wherein the Commons are confident and will expect, that the Lords and others of his Maieſties moſt honourable Privie Councell, and all the Peers of this Realme, and others, attending his Maieſty, who deſire the ſafety, peace and proſperity of his Maieſty, his People and Kingdoms will joyn with them, and according to their relations offices, places, neerneſſe and credit with His Maieſty, will put forth their uttermoſt ſtrength, Counſells and indeavours to preferre and accompliſh theſe their humble deſires to His Maieſty, otherwiſe they muſt think (as they may have iuſt cauſe)

cauſe) they are of the Malignant party, more willing to behold all of them, and this whole Kingdome ſtreaming in blood, then relinquiſh their owne pernitious Councels and ends, and be ready to execute the Commands of the Parliament againſt them.

The differences themſelves between His Maieſty, and His Parliament, in His Maieſties Declarations appeare to be Foure. Firſt, Detaining His Towne and Magazine of *Hull*. Secondly, removing the Magazine and Armes thence to other places, and the like in other parts of the Kingdome. Thirdly, Putting the Militia in execution contrary to His Maieſties Proclamation. Fourthly, Making of Leavies, and raiſing of Men, Horſeand Money; And theſe all done by Orders and Ordinances of Par-liament, and (as His Maieſties Declaration ſaith) againſt His Maieſties pleaſure, becauſe it is againſt the law, and His Maieſties Prerogative, warranted by the law.

The only queſtion then is, Whether theſe proceedings by both Houſes of Parliament in this time of danger (His Maieſtie having refuſed to ioyne with them) be againſt the fundamentall lawes of the Land, and His Maieſties Prerogative warranted by thoſe lawes, and above the power, and priviledge of Parliament to meddle in for the ſafety of his Maieſties Royall Perſon His Kingdome and people?

The Commons doe all know His Maieſtie to be no expounder of lawes (for ſo his Maieſtie is pleaſed to profeſſe) as belonging neither to his Perſon, nor office, but therein to be guided by the iudgement and councells of others, to whom His Maieſtie doth commit that truſt, To give right iudgement betwixt His Maieſtie and people; and what Councellors his Maieſty hath had, and what expoſitions of Laws and Statutes have been made, during this preſent Parliament, and how iniuriouſly His Maieſty, His Parliament and People, have been dealt with therein, is like to appeare in the Kingdomes confuſion, if His Maieſties goodneſſe and wiſdome, in caſting off ſuch Councells, and ſpeedy ioyning with his Parliament prevent it not.

And what ſervice ſuch evill Councellors have done to this Kingdome in former time, and what expoſition of Laws they have made, let the Petition of Right, granted by his Maieſtie to all his Subiects in eaſe of their Grievances witneſſe.

And what Councells they have given, and expoſition of Laws they

they have made ſince that Petition granted, let *Ship money* coat, and *Conduct money*, and many other unuſt and illegall impoſitions layed upon His Maieſties Subiects, and Declared in the Parliaments Remonſtrances witneſſe alſo: And into what condition ſuch pernitious Councells and Councellors, have brought this Kingdome and His Maieſties Kingdome of *Ireland*, at this preſent, let the conſuming flames in the one, and the kindled fire in the other teſtifie.

The Parliament, the Commons doe know, and their Councells, Votes, Ordinances, Expoſitions and Declarations to His Maieſtie, and his People, they heare and ſee atteſted under the authority of one or both Houſes, and therefore are bound in reaſon and duty to beleeve their Proceedings are warranted by the Fundamentall laws of the Land, and are according to the Power and Priviledge of Parliament, untill the like or better authority appeare to the contrary. For thoſe who expound the Laws to his Maieſty and are his Counſellors, they know not their Perſons or names, neather ſee their hands atteſting the Counſels they give, nor Expoſitions they make, which makes them ſuſpect they are Men of darkneſſe, and ſuch as flee from the light of Parliament. Wherefore it is the moſt humble deſire of all His Maieſties good Subiects, that His Maieſtie will put no longer confidence in their Councels or expoſitions of Laws; but hearken to the adviſe of his great Councell the Parliament.

And whether it bee more meet, ſafe, iuſt and honourable, for his Maieſtie and his Subiects to put confidence in the Councells and iudgements of ſuch Councellors, and the expoſition they make of Lawes, and the Power and Priviledges of *Parliament*, or in the *Parliament*, themſelves being the great Counſell of the Kingdome, and the makers of all Laws, the Commons beſeech His Maieſtie and all the World to iudge.

As it is farre from the heart of every good Subiect to diminiſh the leaſt part of His Maieſties Royall Prerogative, due by the Laws and Statutes of the Realme, being part of the inheritance of His Crowne, and deſcended to His Maieſtie from His Royall Progenitors, Kings of this Realme, ſo are all Subiects bound to maintain the Liberties, Rights and Priviledges, due and belonging to the Parliament and People of *England*, and the Lawes that defend and preſerve the ſame, the one as being the iuſt and undoubted inheritance of His Maieſtie, the other as their inheritance as iuſt and undoubtedly due to themſelves & their Poſterities, granted to their Predeceſ-

deceſſors more then five hundred Years paſt confirmed to their Anceſtors in all ages, and not queſtioned or attempted to be violated, untill of late by the wicked Councell, and fraud of ill Miniſters and Counc.llors (who for their owne ends, and to obtain the favour of Princes) have taken upon them the boldneſſe, to advance the Prerogative above Law, and endeavoured to bring the Lawes and the Power and Priviledges of Parliament, to ſuch conſtruction themſelves would make, thereby at once breaking in upon the Priviledges of Parliament, and the inheritance of the Subiect, and ſo by pretence of Law, to root up the foundation of Law, the Parliament it ſelfe.

The Commons do therefore moſt humbly beſeech His Maieſtie that the diſtractions, griefes and feares, of ſo many thouſand thouſands of His Loyall Subiects layed before his Maieſty, in this time of danger may prevaile with His Maieſty ſpeedily to return to His Parliament, and there in the way of iuſtice to examine all miſinformations his Maieſty hath had, both of Perſons and Cauſes; and let all Offenders whatſoever, taſt the ſeverity of his Maieſties iuſtice, who have been Counſellors, inſtruments, or actors, to make ſo great a breach betwixt His Maieſtie and His Parliament, and put his Kingdome and People into ſo much danger, and ſo many loſſes in their eſtates, by the long decay of their Trading in all parts, cauſed by thoſe diviſions.

For the tumults which His Maieſty ſeemeth to flee from, the Commons doubt not, His Maieſtie will find his Parliament, and all good Subiects moſt willing to ſuppreſſe and puniſh, all unlawfull tumults and diſorders cauſed by any Perſons whatſoever, when it ſhall pleaſe His Maieſty to ioyne with his Parliament, in ſecuring this and His other Kingdomes from the plots and deſignes of Jeſuites, Papiſts, and other inſtruments of theirs, whoſe worke it is now to diſturbe the peace of his Maieſties Dominions, for preſervation of their Spaniſh Monarchy, and Popiſh Tyranny, by ſuppreſſing or deſtroying of Prince, Parliament and People, that ſtand in their way: For the Commons would that all the world ſhould know, They are Engl ſh Proteſtants, whoſe Religion is not founded either upon Superſtitious Vanities, or Schiſmaticall Fancies, but upon the revealed will, and well warranted word of God conſonant to the ſound and Orthodoxe Doctrine of the Church of *England*, whereunto They will allwayes ſubmit, provided it may be purged from

from what gives iuſt occaſion of ſcandall or offence; and not ſo mixed or adorned with Rights and Ceremonies, that whileſt the Body is dreſt, the Soule of Religion, which is life and power, ſhould be loſt: *For God is a Spirit, and will be worſhiped in Spirit and in Truth*, which is the Freedome they aske; without which, the Proteſtant Religion is but Proteſtant Profeſſion, will make men but ſeeming Saints, while Devils, and ſet them but half the way to Heaven.

And if His Majeſtie ſhall not be pleaſed to hearken to theſe moſt humble deſires of His People, and make ſome preſent returne for putting out thoſe Fires now kindled in this Kingdome, the wofull ſpectacle of their poore Brethren in *Ireland*, will cauſe Them, (all that are able) to joyne with his Parliament in obedience to their Commands, for the preſervation of his Majeſty, his Kingdome and themſelves from utter Ruine, nature it ſelfe having taught Beaſts, when ſtormes are riſing to provide for their owne ſafetie. But in hope of His Maieſties gracious Anſwer, they will waite and pray for the long life, and happie, and peaceable Reigne of his *Majeſtie*.

FINIS.



22

Animadverſions

VPON THOSE

NOTES

WHICH THE LATE

OBSERVATOR

hath publiſhed upon the ſeven Doctrines and Poſitions which the KING by way of Recapitulation (he ſaith) layes open ſo Offenſive.

K. Charles I.



Oxon.
July 9th LONDON,
Printed for *William Sheares*, 1642.

ANIMADVERSIONS upon thoſe Notes which the late OBSERVATOR hath publiſhed upon the ſeven *Doctrines* and *Poſitions* which the King by way of *Recapitulation* (hee ſaith) layes open ſo offenſive.

POSITION I.

THat the Parliament has an abſolute indiſputable power of declaring Law: ſo that all the right of the King and People depends upon their pleaſure.

To this the *Obſervator* ſaith,

It has beene anſwered, That this Power muſt reſt in them, or in the King, or in ſome inferiour Court, or els all ſuits will be endleſſe, and it cannot reſt more ſafely then in Parliament.

ANIMADVERSION I.

THe *Obſervator* hath contracted his Maieſties words, but hath kept the ſenſe in more generall termes, and ſeemes (though but faintly) to juſtifie the *Poſition*, by approving (I know not whoſe anſwer) That this Power can reſt no where more ſafely, then in Parliament. He meanes the Parliament without the King; If he had allowed the King his place in Parliament, I know no underſtanding man but will eaſily ſubſcribe, That the King in Parliament, or the Parlia-

ment with him, have an abſolute undiſputable power, both to make and declare Law; and to end all Suites of what kind ſoever, determinable by humane law within the Kingdome. And here is the moſt ſafe reſting of this Power (and here it hath ever reſted) and not in the King alone (who claimes not that Power, but is willing to governe his Subjects according to the knowne Lawes) and much leſſe in any inferiour Court. But that ſuch an abſolute undiſputable Power of declaring Law, as hath lately been aſſumed, by the *Major* part of the preſent ſitting Parliament, ſhould be reſting in them, is neither neceſſary for the ending of Suites, nor can be ſafe, either for King or Subject. If they may declare that for a Law, a fundamental Law, which never yet was Enacted, or had any being; and deny the plaine undoubted Lawes that have beene Enacted, or fruſtrate them by ſome unheard of interpretation, (as if ſuch interpretation had beene ſome mentall (or rather Parliamentall) reſervation laid up within the Parliament walles, to be produced upon emergent occaſions, by their ſucceſſors) they will have ſo full an Arbitrary power, that the right and ſafety of King and People muſt wholly depend upon their Votes. Which power can never be ſafe either for King or People, nor can they produce one preſident that may warrant ſuch a Power. But they are not bound or limited by ſuch preſidents. Thats the ſecond *Poſition*.

POSITION II.

THat Parliaments are bound to no Preſidents.

OBSERVE: *Statutes are not binding to them, why ſhould them Preſidents? Yet there is no obligation ſtronger then the honour and juſtice of a Parliament.*

ANIMADVERSION II.

IF Statutes be not binding to them, there is no reaſon that preſidents ſhould be. And he ſaith true, Statutes are not binding

binding to them, that is, *de facto*, they are not (for they in ſome things goe directly againſt them) but *de jure*, they are; that is, they ought to be binding to them, till they be repealed by the ſame power they were made, that is, by Bill orderly paſſed both Houſes, and ratified by his Majeſties Royall aſſent. And unleſſe they can ſhew better reaſon then their bare Aſſertion: Preſidents (as they are the beſt warrant, ſo) they are, and ought to be the limits and bounds of their proceedings. He might have ſaid as truly, That Oathes are not binding to them: and therefore neither Statutes nor Preſidents. But the *Obſervator* tells us (Pag 44.) That the Oathes of Supremacy and Allegiance are not endangered, by making the Kingdom, and not the King, the proper ſubject of Power. And he yeelds reaſon for it. *For* (ſaith he) *hee that aſcribes more to the whole Univerſality, then to the King, yet aſcribes to the King a true Supremacy of Power and Honour above all particulars.* I wonder what he meanes by a true Supremacie of Power and Honour above all particulars. Surely, he meanes nothing but priority of place, and height of Title; for he is allowed little power over ſome particulars, namely, over the Members of either houſe, and whom elſe they pleaſe to exempt (as they did Serjeant Major *Skippon* for his Power and Commands. But this diſtinction helpes them: The Members of either Houſe are ſharers in that Supremacie which is in the Univerſality and above his; and by the power of that Supremacie they can exempt whom they pleaſe from the power of this, Inferiour (pardon the phraſe, abſurdities cannot be expreſt without a Soleciſme) Supremacy. Very good: But, in good ſober ſadneſſe, doth the *Obſervator* thinke this diſtinction was thought on by the Framers and enjoyners of that Oath, or that the Members of the Houſe, at their entring the Houſe did take their Oath to the King, as to the Supreame over all, with exception of themſelves, or reſervation of an higher Supremacy to themſelves, when they ſhould be entred? It is hardly credible; Nor doe all (that deſire to tender all due honour to the Parliament) beleeve

that they are ſo the Vniverſality, or the Kingdome, as the *Obſervatour* preſumes. They are truſted by the Vniverſality and Kingdome, and wee pray, that they may diſchardge that truſt, not knowing, but that a multitude of men ſubject (every one of them) to errour, may faile in their judgement, and being not exempted from the common condition of the ſinfull Sonnes of *Adam*, may poſſibly, not rightly diſchardge the truſt committed to them, as well, as the King, who is blaſted with foule failings, and errours, and judgement. Mee thinkes, men that ſo much deteſt Popery, ſhould not borrow the grounds of their reaſoning from them: and I ſhall as ſoone beleeve the Councell of *Trent*, telling us that they are the Vniverſall Church, and therefore cannot poſſibly erre, as that the Parliament is the Vniverſall unerring and unpervertibly juſt body of the Kingdome. And ſurely, the Spirit of declaring muſt needs reſide in a ſtrangely large meaſure in them, who have power, thus to declare not onely Law, but Oathes too; a greater, then which the Popes flatterers never gave him; and hardly ever any Pope aſſumed ſo great: *Quo te conſtringam mutantem protea nodo?* How ſhall theſe men bee bound to doe right, who ſo eaſily unty the knots of theſe ſacred bookes of Law and Oathes? why, yes; There is a bond that will doe it; The obligation of the Iuſtice, and honour of a Parliament. But can any man bee ſure, that they whom neither Law, Cuſtome, and Preſidents of their Anceſtours, nor Oathes can bind, will bee alwayes held in by the obligation of Iuſtice and Honour? Is it not poſſible, that they may (in time) find a power in themſelves of declaring that obligation void, as well, as have done the other? The ſame obligation of Iuſtice and Honour, is as ſtrong upon Kings, (and hath ever beene held more powerfull and obſtrictive in them, then in any ſtate mannaged by a Community; and yet they dare not truſt his Majeſty, though ſo obliged. The *Obſervatour* then muſt pardon mee, if I deſire, they may rather bee held in, (and hold themſelves ſo to bee) by the old obligations of Law, Preſidents, and Oathes, rather then that the Kings liege-

people

people ſhould bee put wholly to confide to that ſingle obligation of the Iuſtice, and Honour of a Parliament.

Position III.

That they are Parliaments, and may judge of publike neceſſity without the King, and diſpoſe of anything.

Observatour.

They may not deſert the King, but being deſerted by the King, when the Kingdome is in diſtreſſe, they may judge of that diſtreſſe, and relieve it, and are to bee accompted by vertue of repreſentation as the whole body of the State.

Animadversion III.

His Majeſty ſets downe this Poſition in more words, but theſe are much to the ſame purpoſe, and upon theſe the inference which His Majeſty makes followes undeniably, That then the life and liberty of the Subject, and all good Lawes made for the ſecurity of them, may bee diſpoſed of, and repealed by the Major part of both Houſes, at any time preſent, and by any wayes and meanes procured ſo to bee: And His Majeſty ſhall have no power to protect them. They ſee nothing, that ſee not the miſery, which may follow upon ſuch a vaſt tranſcendency of arbitrary power, if it were inveſted in the Parliament, which (I dare boldly ſay) was never claimed by any Parliament, though in conjunction with (the head of it) the King. Every (the meaneſt) Subject hath ſuch a right and propriety in his goods, that without Law, they cannot bee taken from him, though to bee employed for the publike good. And though the ſafety of the people, bee the higheſt Law, and that doe (many times) give a power above other Lawes, and againſt them, to the ſupreme Magiſtracy in a State, to diſpoſe of private

mens

mens eſtates, yet the unchangeable rule of Juſtice, muſt have place, even in that higheſt Law, and that requires a compenſation to bee made to thoſe, whoſe ſtates or goods are ſo diſpoſed of; and never gives power to uphold the publike good with private injury. Nor can it bee imagined, that a State upheld, by ſuch helpes, ſhould not bee able to make a juſt compenſation to thoſe, by whom it was upheld. But let us heare our *Obſervatour*. They may not (ſaith hee) deſert the King. Gramercy, for that; I am glad to heare they have yet any obligation upon them to tie them to the King. Yet I know not well, what hee meanes by deſerting the King: if hee meane it in that ſenſe, which hee doth the Kings deſerting of them, which (out of queſtion) is his not aſſenting to whatſoever they ſhall thinke fit; Then in reaſon, they ſhould not, by their diſallowing all his Propoſals, have driven him to diſſent from theirs, and ſo to have diſerted them. Well; But being deſerted by the King, when the Kingdome is in diſtreſſe, they may judge of that diſtreſſe, and relieve it. All their power then is upon ſuppoſition of the Kings deſerting them. So that if it appeare, that His Majeſty hath not deſerted them (as many good men beleeve hee hath not, in the redreſſe of any reall grievance,) then they have no ſuch power. And however, they claime this power onely when the Kingdome is in diſtreſſe; but how, if the Kingdome bee not in diſtreſſe, or (at leaſt) that diſtreſſe bee onely or principally, cauſed by their claiming of that power which cannot conſiſt with the Honour and Royall Eſtate of His Majeſty, which all men (by their late Proteſtation) are bound to defend. If it bee ſo, wee may eaſily diſcerne how farre they may ſtretcht this power, which they claime onely in order to diſtreſſe; and that they may make as much uſe of it, as the Pope doth of his power in temporals; *In ordine ad ſpiritualia*. Hee claimes no more, (though ſome have ſaid, hee hath right to more;) and the Parliament will need no more, to doe as much as hee takes upon him to doe with Chriſtian Princes and States. But they muſt have a right to their power in this caſe of diſtreſſe;

ſtreſſe; whence have they that? why, they have it as the whole body of the State, and that they are, and muſt bee ſo accompted, by vertue of repreſentation very good. But let us conſider his words a little more. There is no underſtanding man, but muſt and will acknowledge (unleſſe hee wilfully derogate from them,) that the Parliament repreſents the body of the State, for thoſe ends, for which they convene, as an Ambaſſadour doth the Prince that ſends him, in the mannage of that buſineſſe for which hee is ſent; But this is not an abſolute repreſentation to all intents and purpoſes. Beſides, whom doe they repreſent? The Body (ſaith hee) of the State. Bee it ſo: but it is onely the body, without the head. And if they were not by repreſentation onely, but really, the whole body of the People (if it were poſſible, they ſhould convene together) they are all but an aſſembly of Subjects, of men to bee governed, not to rule, to bee commanded, not to command their Head and Soveraigne: and then there can bee no vertue of repreſentation that can advance them to the power, which the *Obſervatour* aſcribes to them, when ſuch power was never in the whole body, which is repreſented. No? never ſuch power in the whole body? I know the *Obſervatours* ſtomack will riſe here. Did not the Peoples conſent, at firſt make Kings and conveigh power into their hands? Truely Sir, not ſolely; but grant it, what then? Marry, hee ſaith then it is a principle in nature. *Quicquid efficit tale eſt magis tale*; In Engliſh, If the People make a King, they are more King themſelves, or if they give power, they have more power: and may reſume and exerciſe that power when they pleaſe. Excellent learning, and well applied, I believe hee learn'd this piece from *Suarez* the Ieſuite. But the *Obſervatour*, may know, that that rule admits many limitations; and ſurely, it holds onely *in cæteris rotalibus*, which the People are not in the conſtitution of Kings. But ſuppoſe their conſent, did at firſt give power to Kings; when their conſent is given for them and their Succeſſours to a King and his Heires, can the ſucceeding People cut off the entaile, and retract the conſent

Pag. 2.

 their

their Anceſtours have given? By what right? with what juſtice? I know not, but the People may contract for them and their Succeſſours in the conveighance of Soveraigne power (if ever they had it in their hands to give) as any man may in the conveighance of his lands or goods: and that ſuch conveighance may bee as binding to Succeſſours in the one as in the other: and then I am ſure, they cannot have power at all times, and in all ſucceeding ages, to reſume what they have ſo given. Our Kings right (ſo farre as it is derived from the People) is of this kind. And if hee had no other grounds for his claime of Soveraignty, (as it is moſt certaine, that hee hath) ſuch a conſent once granted, were ſufficient to bind the People, that it cannot ever bee lawfull for them; by a major part of them (comming in with their *Nolumus hunc regnare ſuper nos*) to deprive him of that right. But ſurely, they would never make ſo abſolute a grant of their power to Princes as to deveſt themſelves of it. Good Sir, ſhew mee that proviſo in their
Pag. 3. grant. But it ſeemes to you unnaturall they ſhould: I doe not wonder it ſhould ſeeme ſo to you, who make it agreea-
Pag. 16. ble to the *Cleareſt beames of humane reaſon, and the ſtrongeſt inclinations of nature*; (and by conſequence, as you would perſwade the World, juſtifiable;) *For every private man to defend himſelfe by force if aſſaulted, though by the force of a Magiſtrate, or his owne Father, and though hee bee not without all confidence by flight, &c.* I wiſh whileſt you have ſuch recourſe to nature, you would not forget Chriſtianity, which teaches ſubjection and obedience, and gives no liberty; (either to private men, or the major part of the communal-
Rom. 13. ty) of reſiſtance, but ſaith, they that reſiſt, *ſhall receive to themſelves damnation.* And if the *Obſervateur* bee a Gentleman, hee ſhould tender how hee hath recourſe to nature in point of right, leaſt hee give occaſion to ſome *Wat. Tyler's* Chaplaine, to preach againe upon that text:

When Adam *dolve and* Eve *ſpan,*
Who was then a Gentleman.

Hee may find a goodly Sermon upon that Text, ſet downe by *John Stow* in *Richard* the ſecond, and ſuch Doctrine delivered upon it, the uſe, of which would ſhake his title to his inheritance, and the name of Gentleman.

POSITION IV.

That no member of the Parliament ought to bee troubled for Treaſon, &c. without leave.

OBSERVATOUR.

This is intended of ſuſpitions onely, and when leave may ſeaſonably bee had, and when competent accuſers appeare not in the impeachment.

ANIMADVERSION IV.

His Majeſty hath ſaid ſo much of this and ſo little of it hath beene anſwered, (or indeed is anſwerable,) that I ſhall not need to ſay much. Onely I obſerve the modeſty of this *Obſervatour*; that hee doth not abſolutely ſay, they are not to bee troubled for thoſe crimes; but not upon ſuſpition onely, &c. I know not what hee may call ſuſpitions, but I beleeve, the beſt evidences, may eaſily be held for bare ſuſpitions, if they may not have liberty to ſpeake out; and that they cannot have, unleſſe the accuſer bee firſt in ſafe cuſtody, and brought to triall, where they may legally bee produced. And, I beleeve, few wiſe men will thinke it reaſonable, that the grounds of ſuſpition of treaſon, ſhould neceſſarily bee opened before triall.

POSITION V.

That the Soveraigne power reſides in both Houſes of Parliament; The King having no negative voyce.

OBSERVATOUR.

This power is not claimed as ordinary, nor to any purpoſes but to ſave the Kingdome from ruine, and in caſe, where the Kingdome is ſo ſeduced, as that hee prefers dangerous men, and perſecutes his loyall Subjects.

ANIMADVERSION V.

HIs Majeſty infers upon this Poſition. *That himſelfe muſt bee ſubject to their Commands.* This ſounds, but harſhly in the eares of loyall Subjects; That any poſture wherein they can bee put, can raiſe Subjects to a capacity of Soveraignty, and reduce their Soveraigne to become their Subject. But hee comforts us here, and tels us, this power is not claimed as ordinary, nor to any purpoſe, &c. This is but poore comfort, it is not: but it may bee in good time, if they pleaſe. He doth not ſay, they ſhall not hereafter, or cannot claime it as ordinary, and to other purpoſes then that hee names. So that there may bee other cauſes, that may make them claim this power, as well as this. But indeed, they need no other, if it bee in their power to declare that to bee the caſe of the King and Kingdome when they pleaſe. But they will never doe it, but where there is a juſt cauſe for it; and the truth leads them to it. Truly, I beleeve honourably of the Iuſtice and Wiſedome of Parliaments; but I doe beleeve, that they are not either infallible, or that they cannot poſſibly doe amiſſe. And the *Obſervatour* muſt bring better arguments; (and I feare, hee cannot bring ſo good to make mee beleeve otherwiſe,) then ever yet were brought for the infallibility of a generall Councell. But I have ſaid enough for the preſent of the reſidence of Soveraigne power in the Parliament, and the ground of their claime to it, *by the vertue of repreſentation* in my third *Animadverſion*. I ſhall here onely give the Reader a briefe gloſſe upon the language here uſed by the *Obſervatour*. To ſave the

King-

Kingdome from ruine, (that is, from Monarchy or being governed by the King. The King is ſeduced,) that is, hee is perſwaded (by his owne underſtanding, and other evill Counſellours,) not to part with his Soveraignty, nor to become a Subiect to his Subiects. Hee prefers dangerous men, (that is, ſuch as would have him ſtill to bee their King, proſecutes his loyall Subiects,) that is, ſuch as would rule him, and the people at their pleaſure.

Position VI.

That the levying of forces againſt the perſonall commands of the King, (though accompanied with his preſence) is not levying of warre againſt the King: but warre againſt his authority, not Perſon, is warre againſt the King.

Observatour.

If this were not ſo, The Parliament ſeeing a ſeduced King, ruining himſelfe, and the Kingdome, could not ſave both, but ſtand and looke on.

Animadversion. VI.

I Thought this Poſition ſo ſtrangely Paradoxall, and ſo apparently contrary to reaſon, and common ſenſe, that no man would have appeared in the defence of it. Yet this *Obſervator* never bluſhes, nor blinks at it, but affirmes it ſtoutly. But for all that, I ſhall beleeve very ſlowly, That the Kings Perſon can at any time be without the King, or without his Authority: Or that they may deſtroy the Kings Perſon, to preſerve the King. My Faith is not ſtrong enough to beleeve theſe ſublime points, and myſteries of State: I ſhall ſubſcribe thus farre, That warre againſt the Kings Authority, (though in the abſence of his Perſon) is warre againſt the King: But that the King and his Perſon ſhould

he in two places, will never (I feare) downe with me. But however Ile ſee his reaſon: What's that? *Why elſe the Parliament ſeeing a ſeduced King ruining himſelfe and his Kingdome could not ſave both, but muſt ſtand and looke on.* Surely this reaſon is full of waight, and ready to burſt, it is ſo big with probability. I ſuppoſe the *Reader* underſtands his language heere, by my former gloſſe; But if we ſhould take the words as they ſound, the reaſon would ſeem as ſtrange, as that which it is brought to confirme. The King ruining himſelfe and his Kingdome, a mad King, or an Ideot (hee meanes) and then 'twere fit the Parliament appointed him a guardian. *Ruining himſelfe and his Kingdome.* Is it poſſible; That the King ſhould ruine himſelf and his Kingdom. What? The King alone? Is he alone able to doe it without the People? It is hardly credible? If he have the people on his ſide, and a prevailing Major party, I thinke the *Obſervator* (ſtanding to his owne Principles) will not deny that he hath Soveraigne power with him, and that it is unnaturall to thinke the Community ſhould deſtroy it ſelfe. But the Community (he will ſay) is to be lookt at in Parliament. Well, But good Sir, may not the people withdraw the power of repreſentation, which they granted to the Parliament; was their grant ſo abſolute, and ſo irrevocable, that they diſpoſſeſt themſelves wholly of taking or exerciſing that power, their owne proper perſons? Remember your principles about the conveying of Soveraigne power into the hands of Kings; and if you can ſhew no better Cards for their power of repreſentation, then the Peoples revocable conſent, (and I would faine know why it ſhould be more revocable from Kings then men) you will finde their tenure in it very tickle.

Position. VII.

That according to ſome Parliaments they may depoſe Kings.

OBSERVATOR.

'Tis denied that any King was depoſed by a free Parliament, fairely elected.

ANIMADVERSION. VII.

I Like this note better then all the reſt, and am wholly of his minde : That never any free Parliament, fairely elected, depoſed any King : and I hope (whatſoever his principles ſeemes to inſinuate) they doe not beleeve they have power to doe it, and pray that they may never attempt, (at leaſt, not be able) to depoſe the King, or deſtroy Monarchy.

The Authors Proteſtation.

HAving finiſhed theſe ſudden *Animadverſions:* I doe proteſt in the preſence of Almighty God, with my life, power, and eſtate, to maintaine and defend, ſo farre as lawfully I may, The true Reformed Proteſtant Religion, His Majeſties Perſon, Honour, and Royall Eſtate, The juſt Liberties of the Subject, and the Power and Priviledges of Parliament (ſo far as I ſhall be able to know or underſtand them) and to doe all other things contained in the late *Proteſtation.* And this I doe ſincerely, and from my heart, beleeving my ſelfe to be under the guilt of Perjury, if I faile in any one thing here proteſted. And therefore ſhall never hold my ſelfe abſolved, by obſerving one, if I violate it in any other part. I ſhall ever defend His Majeſties Perſon, Honour, and Royall Eſtate, as my ſole Soveraigne, and the Parliament (next under him) in the higheſt capacity of Subjects as the Supreame Iudicatory, the great Councell and Body Repreſentative of this Kingdome, And I pray, that all thoſe that doe not joyne with me, may either ſpeedily be converted or confounded.

Faxit Deus.

ADMONITION. VII.

HAving finished these Animadversions, I doe
[illegible] the presence of Almighty God, with my
[illegible] power, and state, to maintaine and defend, so farre as
lawfully I may, The true Reformed Protestant Religion; his
Majesties Person, Honour, and Royall Estate, The just Liber-
ties of the Subjects, and the Power and Privileges of Par-
liament (so farre as I shall be able to know or understand them)
and to doe all other things contained in the late Protestation.
And this I doe sincerely, and from my heart, believing my
selfe to be under the Guilt of Perjury, if I a faile in any one
thing here protested. And therefore shall never hold my
selfe absolved, by obliterating one, if I violate it in any other
part. I shall ever defend His Majesties person, Honour,
and Royall Estate, as my sole Soveraigne, and the Parlia-
ment (next under him) in the highest capacity of Subjects,
as the Supreame Iudicatory, the great Councell and Body
Representative of this Kingdome. And I pray, that all those
that doe not joyne with me, may either speedily be convert-
ted or confounded.

Finis Deus.

23

THE TIME-TROVBLER

Crept in at the Window,

DISTVRBING AND molesting the Church of God, by false Heresies and ill opinions, sprung from his stirill braine, sowne by the Devill, reapt by his wicked heart, put into the barne of his evill Conscience.

Discussed of betweene two loving friends, R. and L. this present yeere, 1642.

Wondering at the time?

July. 1642

LONDON,
Printed for I. R. 1642.

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molesting the Church of

God, by false Heresies and ill

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sowne by the Devill, reape by his wicked

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evill Conscience.

Dilcuffed or betweene two louing

friends, and this prefent

Yeere, 1642.

Wondring at the time?

LONDON,

Printed for I. B. 1642.

THE TIME-TROVBLER

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Discussed of betweene two loving friends, R. and L. this present yeere, 1642.

Wondering at the time:

L. WHat is a time-troubler?

R. One that runnes a whoring after his owne Inventions:

L. Say not so; he hath a marvelous naturall reason, judgement, and memorie: for he cannot make you a Sermon of

 three

three houres long elſe; an houre his prayer, and two houres his Sermon; although never brought up in the Vniuerſitie; and although never tooke any orders: The Apoſtles were called by Chriſt; hee is called by the Spirit (as hee will make you beleeve.)

L. Then it is no matter for learning;

R. No: For he can make the people beleeve that he can diſcerne the high miſteries of the Word, without learning; as if a man can ſee without eyes: But you may tell him that there is Conſtruction and Elocution; and eſpecially Allegories, Tropologies, and Anagogies in the Word of God to be unfolded; for the Scripture is full of them.

L Nay, but if he hath a good memorie and a bold Audacious ſpirit to blind your ignorance withall; he can deliver ſo much matter as ſhall make up the time of his Sermon although there be never a word of reaſon therein, much leſſe a ſentence or a divine note of ſaving comfort: ſo he ſtrikes, as an ignorant man at the Anvill, though it be neither ryme nor reaſon hee ſpeakes; ſo his tongue goes on, it is no matter with him.

R. Is it no matter for orders neither.

L. Yes, See the obſtinacie of *Ieroboam* in the 13. Chapter of the firſt booke of *Kings* and in the two laſt verſes, how hee made of the loweſt of the people Prieſts of the high places; and how it turned to ſinne unto the houſe of *Ieroboam*, even to roote it out, and deſtroy it from the face of the earth.

R. It ſeemes he hath no reaſon indeed.

L. Hath

L. Hath he no matter neither?

R. Truly but a little; he will make you beleeve he is the child of God.

L. Me thinks by this he ſhould be as the proud Phariſie, for hee makes long prayers like him, and will juſtifie himſelfe not to be like others: beſides he will ſay it is no matter what the wicked will ſay of him; God will avenge his quarrell. Although he hath no learning of which I formerly touched; he loves to be called *Rabbi*, for he will equall himſelfe, or rather be above learned men; for he will looke to be better reſpected and regarded by his preaching, then the reverend and learned Miniſter of the pariſh, And he loves the uppermoſt ſeate in the Synagoges; Nay inſtead of ſuffering the Miniſter to have a place in the Church with him; he would put him (if it lay in his power) quite out.

R. If it be ſo then I pray of what validitie is learning; It ſeemes a man may miracolouſly be a preacher after the manner aforeſaid; *Quamvis nunquam fuerit Academiæ*, or at all bred a ſcholar. Have I not told you enough before?

L. Why then; what needs a man put his ſonne to the Vniuerſitie, when he can without learning his Syllogiſmes to come to this promotion. A man needs not be at ſo an unneceſſarie a charge, that is beſt and cheapeſt that can be attained unto with leaſt charge.

R. As farre as I ſee by this, a man may goe to the Vniuerſitie and there be at a great deale of charge, in commencing; and when hee comes home to be little the neere?

L. Why then; What ſhould one go to the Vniverſitie at all.

R. Not except you can pleaſe men when you come home.

L. This is pretty indeed, would I had knowne this ſooner; then might I have ſaved a great deale of charges in ſeeking to attaine unto learning.

R. I thought you had knowne that the Apoſtles had no learning; yet they came to be fiſhers of men.

L. Ay, but Chriſt called them miraculouſly. And do you not know the Browniſts hold that they are miraculouſly called by the ſpirit; do you beleeve that.

R. Yes; if they can with *Peter* walke on the Sea, or have the gift of knowledge as a learned Scholar hath. And doe you not know that if they have a blinde devotion that it is no matter for learning.

L. You now talke ſtrangly, as if learning were nothing worth: learning it is the gift of God; and uſefull to his glory; and they that ſpeake againſt learning are like wormes in bookes, that eate out the letter.

R. What is meant by learning.

L. Vnderſtanding and knowledge which, was *Solomons* requeſt of the Lord, and he ſo pleaſed the Lord in asking ſuch a requeſt that he gave him all earthly bleſſings beſides. Can a Mechanicall trades man without tooles worke in his trade; no more can a man devide, or lay open the Word without learning: can the end be attained unto without the meanes; No, except God pleaſe to have it otherwiſe.

R. But

R. But all this while what is meant by their preaching in houſes alſo.

L. They take it from the Apoſtles.

R. The Apoſtles were conſtrained unto it indeed becauſe they were not ſuffered to preach at the Temple of *Ieruſalem* as you may reade in *Euſebius* in his 4. booke concerning the Hiſtorie of the Church. It is not ſo with them, for they may come to Church oftner then they doe.

L. What is the reaſon that they will not take the Communion unleſſe it be ſitting or ſtanding, they are alſo blinded in this, becauſe in their ſaucineſſe out of pride they wil ſeeme to be hail-fellow wel met with our Saviour, may I reverently ſpeake it; put caſe they were to receive any thing of an earthly King, would they not kneele, much more to the heavenly King.

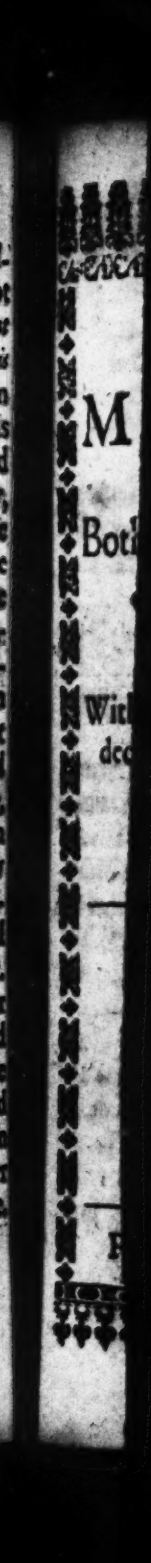
R. It may be they can lay you downe ſome reaſon.

L. What reaſon? Can one be two humble? It's true the Apoſtles ſat downe with our Saviour at Supper and heard the charge given, *Is a charge or command in that force whileſt it is in giving as it is afterward being ginen, truly no.* The Lord ſhewed his love that they ſhould be neere him, ſhall not we ſhew our thankfulneſſe in humilitie towards him. Yes, muſt we not then kneele in the receiving of the Sacrament? Yes, What doth the Lord require of thee, ſurely to do juſtly, and to love mercy, and to humble thy ſelfe, to walke with thy God, *Micah.* 6 8. Some other bad opinions they hold. They cannot abide the Croſſe. No, by the Croſſe may be meant Chriſt ſufferings. for us, to remember what great love he had towards us, to lay down his life for us, for our redemption. Nay, another bad opinion they have of the bowing

of

of the knee at the name of Ieſus, they cannot abide; although there is for it *Scriptum eſt*: As if God made not the knee aſwell as the heart, *As externall worſhip without internall, is hypocriſie; ſo internall worſhip without externall, is inciuilitie.* If the times revolt do not thou revolt: eſteem of the Word, and prize every thing according to his worth: and be not lead away, for it is through pride, and ſelfe conceit, and idleneſſe that they are carried away, Serve God and keepe his Commandements, and love his name, and be loving to thy neighbor and it ſhall goe well with thee: howſoever the world totters. One thing more I have to ſay before I conclude. They cannot indure to ſay the Lords prayer, although his Diſciples were by him taught it, *Luke* 11.2. are they not then ſelfe-conceited as I ſaid before. They hold with no ſet forme of prayer: Can a man come too well prepared before the Lord: No, If wee are in hope at any time, when we ſtand in neede to obtaine any curteſie from any great man that we thinke can pleaſure us, O how well prepared will we come with ſome petition adorned with moſt eloquent words, drawne by ſome skilful Artiſt, for feare wee ſhould not obtaine our requeſt. Much more then ought wee to come prepared to our Maker and not to come in a preſumptuous way hand over head. It is written alſo when yee pray, uſe no vaine repetitions as the Heathen: for they thinke to be heard for their much babling, *Matt.* 6.7. We ſinne therefore in our very prayers, and therefore wee ſhould the rather deſire to ſay that prayer whereby we might not ſinne. The Lord keepe us from ſinne and ſo I reſt.

FINIS.



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His Maieſties MESSAGE TO Both Houſes of PARLIAMENT, of the eleventh of *July*. 1642.

Together With his MAJESTIES Proclamation declaring His Majeſties purpoſe to goe in His Royall Perſon to *Hull*: and the true occaſion and end thereof.

Printed at London for *Andrew Coe*. 1642.

His Majesties
MESSAGE
To
both Houses of Parliament.
With
Printed for London for Henry Gee, 1642.

His Majesties Message To both Houses of Parliament of the eleventh of *July*, 1642.

BY Our former Declarations and this Our Proclamations (which We herewith send you) you and all Our good Subjects may see the just grounds of Our present Iourney towards Our Town of Hull. Before We shall use force to reduce that place to its due Obedience, We have thought fit once more to require you, that it may be forthwith delivered up to Vs (the busines being of that nature that it can admit no delay) Wherein if you shall conform your selves, We shall then be willing to admit such addresses from you, and return such Propositions to you, as may be proper to settle the Peace of this Kingdom, and compose the present Distractions. Do your dutie herein, and be assured from Vs in the word of a King, that nothing shall be wanting on Our part that may prevent the Calamities which threaten this Nation, and may render Our People truely happy. If this Our Gracious invitation shall be declined, God and all good men judge betwixt Vs. We shall expect to receive satisfaction herein by your Answer to be presented to Vs at Beverley upon Friday next, being the fifteenth day of this present July.

By the King.

A Proclamation declaring Our purpose to goe in Our Royall Person to *Hull*, and the true occasion and end thereof.

WEE having long complained of the high affront done unto Us in Our owne Person by Sir *John Hotham*, when We went to Our Towne of *Hull* to view Our Magazine and Armes, Our owne proper goods (if We shall be allowed to call any thing Our owne) which then were there, and since by, and under colour of Orders made by both Our Houses of Parliament, not onely without but against Our consent, violently taken and carried from thence, and for that the Towne it selfe, being the principall Fort and Port of these Northerne parts of this Kingdome, in a warlike manner, with many hundreds of Souldiers hath beene kept and maintained against Us as a Garison and Towne of Warre, as against an Enemy, and that by the practice of a Malignant Party, which hath too great an influence upon Our two Houses of Parliament, instead of repairing Our Honour for this Indignity, severall Orders and Votes of the Major part, then present, have beene made to justifie all this as Legall; which Orders and Votes would have Us, and others to beleeve, upon the many Protestations in Print, That there hath beene nothing done therein (as

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in many other things of that nature) but for the ſafety of Our Perſon, the Honour of Our Crowne, and the good of the Kingdome; as if words directly contrary to theſe Actions of Hoſtility could ſatisfie Us, or any reaſonable man, not blinded with ſelfe opinion, or abuſed and miſled by vaine and falſe Surmiſes or groundleſſe Jealouſies; Wee have now looked ſomewhat more narrowly into the manner of Sir *John Hothams* carriage in this his imployment, And did finde by the certaine Relation of others, That for the fortifying of the Place againſt Us, his Liege Lord, hee hath uſed the helpe of Art in making Out-works to defend the Towne; he hath purpoſely cut the Banks, and let in the waters to drowne the Land-paſſages, and to make the Towne inacceſſible by that way; hee hath ſet forth a Pinnance (amongſt other good ſervices) to intercept a Pinnace of Ours employed for carrying of Letters, Meſſages and Paſſengers betweene Us and Our deareſt Conſort the Queene; hee permitteth his Souldiers to iſſue out of the Towne, and forrage upon the Countrey; hee hath not onely Unlawfully but Tyrannically caſt out divers Inhabitants of the Towne from their dwellings, becauſe hee could not confide in them; hee hath diſarmed all the Towne-men, that hee might put the ſole power in the Souldiery under his command; hee doth compell ſome others of the Inhabitants, deſirous to depart the Towne with their Families, to abide and continue there againſt their wills; and by drowning of the Lands about the town in manner as aforeſaid, he hath deſtroyed the paſtures, meadows & cornlands within that compaſſe, containing ſome thouſands of Acres of very fruitfull grounds, amounting to a great value, to the great impoveriſhing of the owners and occupiers thereof, And he hath, for divers

moneths continued in pay many hundreds of Souldiers, and endeavoureth, under pretence of Authority from the two Houſes of Parliament, to encreaſe their number from the County of Lincolne adjoyning, and from other places; and this at the publicke charge of the Kingdome, and out of thoſe monies provided for the reliefe of the miſeries of Ireland, and payment of the great debt to Our Kingdome of Scotland.

Whereupon, We being very ſenſible of this extreame diſhonour to Us, That a Towne of ſuch importance, and ſo neare the place of Our preſent Reſidence, ſhould bee thus fortified, kept and maintained againſt Us; That the Port and Paſſage by Sea ſhould be defended againſt Us by Our owne Ships, under the conduct of the Earle of Warwicke, who being legally diſcharged by Us of his employment at Sea, by Our Revocation of the Commiſſion formerly granted by Us to the Earle of Northumberland, and by Our command ſignified unto him under our owne hand, to deliver the command of Our Ships into the hands of another perſon named by Us, hath notwithſtanding Our ſaid Commands (to which the Earle of Northumberland paid a dutifull obedience) preſumed not onely to diſpoſſeſſe Us of Our ſaid Navie, but to employ it againſt Us, and to take priſoners ſuch of Our Captaines as expreſſed a loyalty to Us, according to their Oathes and the duty of Subjects; And that a Ship of Ours lately imployed for Our particular Service into Holland, and returning from thence with ſome of Our proper Goods, hath beene chaſed by them as an Enemy, and inforced for her ſafety, to be put into a ſmall Creeke within ſix miles of the Towne, and there to runne on ground, to the great hazard of Our ſaid Veſſell; and that both Our Ship and Goods there were yet remaining

ing in danger to bee ſurprized by Our owne Subjects, We tooke a journey on wednesday the ſixth of this Moneth from York towards the ſaid Creek; to take a view of Our ſaid Ship and Goods thus expoſed to danger; Wee having juſt cauſe to feare that Sir *Iohn Hotham*, and others of his Confederacy, would (for Our good, and the good of the Kingdome) make prize of theſe alſo; and by the opportunity of that journey, We Our Selves are now fully informed of the certainty of thoſe things, which We had before received but from the relation of others; and there received a lamentable Petition of Our Subjects of thoſe parts, complaining of the unheard of Inſolence and Barbariſme of Sir *Iohn Hotham*, and deſiring Our juſt and neceſſary protection of them from thoſe cruell Oppreſſions.

Upon all which conſiderations, that Wee may at length, after this long patience, doe that right to Our Honour, Our Crowne and Royall Dignity, and to Our good Subjects in generall, and thoſe of and neare to Our Towne of Hull in particular, which Wee had reaſon to have expected from Our two Houſes of Parliament; but have failed of the fruit of Our long expectation, by the malice of ſome ill-affected ſpirits amongſt them, who ſtudy nothing more then by falſe pretences to amuſe and abuſe Our good people; We have taken this Reſolution, by Gods bleſſing, and the Aſſiſtance of Our good Subjects, to force Sir *Iohn Hotham*, and all that ſhall take part with him in the unjuſt and treaſonable defence of the Town of Hull againſt us, to that obedience which is due by Subjects to their Leige Lord and Soveraigne, and to reſiſt the Aſſiſtance intended to Sir *Iohn Hotham* from Our ſaid County of Lincolne and other places adjoyning, if they ſhall attempt it. And to this purpoſe Wee will and

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require all Our loving Subjects to yeeld their best Assistance of what kinde soever to so necessary defence of Our Person, and just vindication of so great an injury offered unto Us, to the dishonour of this Nation. And We do declare, That whosoever shall give Us their cheerfull helpe at this time, and to this purpose, either with Men, Horse, Armes, or money, to be brought, sent, or conveyed unto Us, Wee shall looke upon it as a service never to be forgotten.

And this We publish to all Our Subjects, and to all the World, that they may truely understand the clearing of Our intentions herein, as We shall doe in all other things concerning Our Government; And that Wee doe and ever shall maintaine those Resolutions We have professed so often, and so seriously by Our former Declarations, That We will continue and defend the true Protestant Religion as it is by Law established in the Church of England, The Lawes of the Land, the Rights and just Liberties of Our Subjects, equally to and with Our owne just Prerogative, and the true Priviledges of Parliament, and never infringe any Act consented to by Us this Parliament, And that Wee have not, nor ever had [illegible] thought of making war upon Our two Houses of Parliament, as hath beene slanderously and maliciously published. And these things, not Our Words onely, but all Our Actions shall make good. And in this Resolution and the just Observation thereof We shall both live and dye.

Given at Our Court at Beverly *the eight day of July, in the eighteenth yeer of Our Reign.* 1642.

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A NOTABLE Touch of the TIMES:

OR,

A TRVE AND ſeaſonable diſcoverie of the groſſe abuſes thereof, with a ſerious propoſition of a certaine remedy.

Preſented to the view of all Intelligents.

And alſo ſixe propoſitions made by the Lords and Commons in Parliament, declaring the reaſons of the commitment of the Lord Mayor of *London* to the Tower.

Lunæ 11. *July* 1642.

Publiſhed by Anonymos [illegible]*letbes.*

London Printed for *I. A.* and are to be ſould in the *Old-Baily*. 1642.

A NOTABLE Touch of the TIMES: OR, A TRUE AND [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

A NOTABLE TOVCH OE THE TIMES.

IT's not unuſuall with moſt to cull out and propoſe a fit ſubiect for their intended diſcourſe, moſt uſuall with all to make their expreſsions (as neere as they can) correſpond the merits of the ſubiect, either in ſeaſonable commendations, if legitimate, or if ſpurious, in Satyricall (but not too rigid) exprobrations and diſlikes, ever delivering matters requiſite, not overſhooting through precipitous raſhneſſe the marke they levell at, nor comming ſhort thereof by puſillanimous timorouſneſſe, and holding it as diſhoneſt *Laudabile vituperare*, as ti's fooliſh *Vituperandum Laudare*; The ſubiect then of theſe few inſuing words is ſo vile, not worth naming, yet becauſe it hath beene daily obvious to our view or rather hearing, wee ſhall ſay ſomewhat thereof, not much, for *Iners multiloquus*

(as the old Cynick had it) a wordy man's no worthy man, and wee have but this doubt by the way that our tongues having not beene dipt in the Stygian Lake of obscene obloquie, or toucht by the sulphurious blasts of blackmou'd invectives, wee shall (wee feare) using the worst of language, overprize this unhappie rude rabble of Pamphleteeres, wee will therefore leaving their full discription to some wiser discoverer in some of their Camelion-like colours, partly delineate these Caterpillers, And so you may take notice of them in these three manner of waies.

1. *In their production.*
2. *Progresse.*
3. *Dissolution.*

To intermedd'e with their being received from their progenitors, were to no purpose, charitablie supposing their Parents (otherwise sure they were very bad) better than their issue, For ὁ κακὸς πατὴρ γίγνεται υἱὸς κακός, a devout *Isaac* may have a prophane *Esau*, a religious *Solomon* a rebellious *Absalom*, an eloquent *Cicero* a debaucht, deboſht, Marcus, and all knowes a good Father may beget an ill Childe; And to as much purpose were it to vent any thing of the miseries of the times, knowing that they to whome nature hath afforded but a smattering tongue, and mature yeares but little discretion, hath taken upon them (accurately as they fondly sooth themselves

ſelves) ſharpely to exclaime againſt thoſe diſtractions, whereof they have beene themſelves prime but private ſticklers and promoters; No more then to taxe the tymes troubles, then they have beene the *Baſis* or groundwork, on which theſe Villaines have founded the Babel of their brainecrack't inventions and miſchievous Pamphletts; For indeede diſtractions as they have proceſſe from that grand Commotor of Sedition and malicious diſtuber of all politicall peace, ſo they as too too thriftie an offſpring have produced theſe his grand-children & their actions miniſtring motives ſufficient for them to play (we cannot ſay worke) on, and whiles good men pray and labour for a ſetled compoſition to ſhew the rancour of their malice, the offscouring of their ſordid and ſcandalous Libells, which beguile the ſimple credulous vulgar aſwell of their faith, as of their money, impoſing on them a neceſſitated beleiſe of a numberleſſe number of palpable falſities: by this time then you may perceive that the diſturbances of the ſtate have ingendred this broode, or rather this broode thoſe broyles, for they are ſuch Relatives, that were it not for ſome deſerved character in an Impudent front, or ſome ſwinelike earemarke a man might eaſily miſtake them, And ſo, much for their production.

And now all were well if this curſed crew had beene ſtifled in the Embryon, or had proceeded to no further evill, that the world might have beene rid and disburthened of ſuch a maſſe of miſcheife, but their progreſſe goes further a *Malo in peius*, adding violence of hands to their virulencie of tongue, not onely ſlaunderouſly framing, and impudently diſperſing their rude and indigeſted papers, but even confronting Majeſtie it ſelfe, and his glorious conſtituted Synod, holding Soveraigne authority ſo farre fit and neceſſary as it ſutes their humorous conceits: were theſe men admitted holy orders (but thoſe they'l aſſume without admiſſion) they would prove the Zelots of the age, and prate as ſolid doctrine as the ſoundneſſe of their manners can afford, wonderfully ſublime and knaviſhly witty, and ſure they could not want an infatuated Synagogue, who can be as earneſt at their devotion, as Fryer *Bacons* man at a blacke-pudding, even ready to choke themſelves with conceipted raptures, But that concernes their diſſolution, wee ſhall heare leave them lyable to ſuch penance as the Sages ſhall propoſe, and touch that a little.

Qualis vita finis ita, and unleſſe they ſpeedily reforme their doome followes, Gregorian wages will adminiſter ſatisfaction for their paines, and an end to their lives, beſides there's great hopes (which God effect) of a right compoſition of all grievances, and then they'l want

want ſupplement for their Noddles, and by that meanes may perchance ſee their errours and amend, and ſo defeate the hagman. But were they now before they goe, capeable of admonition, wee ſhould wiſh them ſuddenly and ſeriouſly repent, but becauſe we feare they are become incorrigibly obdurate, wee will leave them to *Solomon's* cenſure, *Prover.* 10. 8. and trouble our ſelves no further.

Infælices qui ſuas nolunt noſſe miſerias.

Sixe propoſitions made by the Lords and Commons in Parliament, declaring the reaſons of the Commitment of the Lord Mayor of London *to the Tower,* Lunæ 11. *July.* 1642.

THere were propoſitions ſent from the Lords and Commons, to the Common Counſell of the City of *London,* which were theſe ſixe.

First, That 10000. Souldiers ſhould bee levied in and about the City.

Secondly, That they be brought into a body and ſet under officers.

Thirdly, that they bee ready to march into any part of the Kingdome where the Parliament ſhall appoint.

Fourthly, That it ſhall bee lawfull for any in the City to lend them ſuch Armes as they can well ſpare

Fiftly, That all be done with ſpeede, within 3. or 4. dayes if it be poſſible.

Sixtly,

Sixtly, That a fit place bee considered of for the Magazine that yet lies in shipps.

But when they came to vote these sixe heads, they could not get the Lord Mayor to come to the question, who said that hee had direction from the King to the contrary.

Whereupon, the Lords taking into their consideration, the great contempts of of the Lord Mayor against the Parliament, they unanimously voted that he should bee committed to the Tower, and presently therupon there was conference between both Houses, whereat the Lords signified the reason of the Lord Mayors committment, and withall desired the Commons to ioyne with them, for the quiet governement of the City in the intrim.

FINIS

12 July 1642 (1) 26

AN *APPEALE* TO THE WORLD IN THESE TIMES OF *EXTREAME DANGER.*

THe variety of dangers, unto vvhich this *Parliament*, and in it this *Kingdome* is now ſubject, and the manifold *diſtempers*, vvhich are the cauſes of theſe dangers, together vvith the *multiplicity* of thoſe evill influences, vvhich are the cauſes of theſe *diſtempers*, as alſo the great *miſchiefes* and *miſerable deſtruction*, not only threatned, but really intended, and at this time attempted againſt this *Parliament* by the *Manaſſites* of the times, hath neceſſarily occaſioned this enſuing *Appeale*, as well to *generations* to come, as to thoſe now preſent.

The common and *Epidemicall* diſeaſe wherein this *Kingdome* at this time lies now groaning under (being filled with nothing but feares, jealouſies, and perplexities, as may be obſerved by the miſerable complaints of all men, whoſe hearts are tender of the good and welfare of the Common-wealth) hath a *Superiour* and univerſall cauſe from the evill Counſels & wicked deſignes of thoſe, who under his Majeſty threaten to carry all before them, againſt the *Parliament*, and all others who will not ſtoope to the illegall demands of the King: Theſe evill influences hath been formerly the cauſe of the preparations for War with *Scotland*, and the procuring a rebellion in *Ireland*, and now is the cauſe of diſtractions and diviſions betwixt the King and his faithfulleſt Subjects; and of procuring preparations of War here in *England*, by his Majeſty ſeduced by wicked Counſell, principally aiming firſt at *Hull*, and then at *London*, which are become the objects of the Kings hatred, not excluding the *Parliament*.

The *Parliament* is the *foundation* and *baſis* of *Government*, and conſequently of the peace and happineſſe of the Kingdome; as it creates the *Law* by which we are ruled and governed in peace and quietneſſe; ſo it preſerves the Law in *power* and *authority*: It hath not only power and authority to preſerve good Lawes being made, but alſo to create ſuch new Lawes, as by which the Kingdome may be ruled and governed in peace, and alſo to repeal ſuch Laws as are oppoſite to the peace and proſperity of the ſame, all Laws lying at their feet, to uſe them for the beſt advantage for the King and Kingdome. Firſt for the King, to reduce him from that ſeduced condition wherein he is: And ſecondly, for the *Kingdome*, to reſcue and deliver it from thoſe dangers and miſeries it is liable to at this time, by reaſon of his Majeſty ſeduced.

For all the power which Princes have, is but derivative and ſecondary: The fountaine and efficient cauſe is the people, and from hence the inference is juſt; The King, though he be *ſingulis major*, yet he is *univerſis minor*, for if the people be the true efficient cauſe of power; it is a rule in nature, *Quicquid efficit tale, eſt magis tale*, And hence it appeares, that at the founding of Authorities, when the conſent of ſocieties convayes rule into ſuch and ſuch hands, it may ordain what conditions, and

prefix what bounds it pleaſes, and that no diſſolution ought to be thereof, but by the ſame power by which it had its conſtitution.

And as for the finall cauſe of Princes power, or Regall Authority, his Majeſty doth not in any of his papers deny, that the ſame people are the finall cauſe, which is the efficient cauſe of it, and indeed it were ſtrange, if the people in ſubjecting it ſelf to command, ſhould aime at any thing but its own good in the firſt and laſt place, *Power* originally being thus inherent in the people, which is nothing elſe but that might and vigour which ſuch or ſuch a ſociety of men containes in it ſelf, and when by ſuch or ſuch a *Law* of *common conſent* and agreement it is derived into ſuch & ſuch hands, God confirmes that Law, and ſo man is the free and voluntary Author, the Law is the Inſtrument, and God is the eſtabliſher of both: Therefore not that *Prince* which *Tyrannizeth* over his Subjects, but that *Prince* which *ruleth*, and is moſt *Potent* in his Subjects, is indeed moſt truly *Potent*.

Now if Kings are ſo inclinable to follow private advice rather then publike, and to prefer that which cloſes with their naturall impotent ambition, before that which croſſes the ſame, are without all limits; Then they may deſtroy their beſt Subjects at pleaſure, and all *Charters*, and *Laws* of publike ſafety and freedome are void, and God hath not left humane nature any meanes of ſufficient preſervation.

But on the contrary, if there be any benefit in Laws to limit *Princes*, when they are ſeduced by wicked counſells, and will not hearken to the great Counſell of the Land, doubtleſſe there muſt be ſome Court to judge of that ſeducement, and ſome Authority to inforce that judgement, and that Court and Authority muſt be the *Parliament*, or ſome higher Tribunall; now none are ſo ignorant to affirm, a King in his ſingle perſon is a Court (either in time of *Parliament*, without his *Parliament*, or out of *Parliament*, in his own perſon alone) to judge in any cauſe, nor his meere fancy authority ſufficient to inforce judgement in any cauſe, much leſſe, nay altogether is he unfit either to judge of his own ſeducement, or to inforce ſuch a judgement by any Authority, though he were not ſeduced, for the King is not above the Law, but in ſubjection to it, his meere will being not the rule of the Law, but the Law the rule of it, therefore the will of a King is not an unlimited will, and in caſe a King be ſeduced by wicked Counſell, and will not rule by Law, nor hearken to the Petitions of his three kingdomes, then the Law is free to reduce him.

Now it is not unknown to all the world, how powerfull & active the wicked counſellors about his Majeſty hath been, and ſtill are, for the accompliſhment of their own ends, ſeeking to deſtroy and extinguiſh that power, the true Religion, the Liberty and Laws of the Kingdome, by many traiterous endeavours, from time to time. Firſt to keep off Parliaments, then either to diſſolve them when they are gathered, or to raiſe in his *Majeſty* a diſaffection to his *Parliament*, and ſo at laſt to draw him into the Northern parts from them, to prevent all their *juſt* and *lawfull deſignes*, and now infuſing into his minde ſuch falſe reports, as hath raiſed in him an inveterate hatred againſt them and all others who will not aſſiſt him in his demands and deſignes, publiſhing in his name divers ignominious reproaches againſt the *Parliament*, making his *Majeſties Court* a Sanctuary for all kinde of Delinquents, againſt the juſtice and lawfull priviledge of *Parliament*, and drawing to *Yorke* by Letters, and other meanes, divers *Members* of *both Houſes*, whereby they ſet up a counterfeit imaginary viſage of a Parliament, to the great danger, not only of the diſturbance, but even of the ſubverſion of the fundamentall conſtitution and frame of this *Kingdome*.

Now

Now whether this *Parliament* hath not to this day watched over our *Religion*, the *Liberty* and *Laws*, of this *Kingdome*, the preservation of his *Majesties* person from the wicked designes of his and our enemies; and that with great care, labour, and industry, to the hazard of their lives and fortunes, let the world judge. If they should call heaven and earth, God and man to witnesse the same, they might doe it with a more safer and peaceable conscience then, &c.

There needs no other Plea for them, than those good *and* legall Votes, Ordinances, Remonstrances, Declarations, and Pititions, *which hath issued from them since his* Majesties *absence; since which time he hath refused to assist them in their lawfull* Designes, *for the setling of the three* Kingdomes *in peace and prosperitie: but hath rather hearkened to the destroying Councells and reproachfull speeches of the* Ishmaelites *of the Times, as the effects doth declare, to the alining of the spirits of his best and most faithfull Subjects of his three* Kingdomes, *laying all the blame upon the* Parliament. *Indeed, if there be any thing in them blame-worthy, certainely its onely their too much lenity and patience towards those offenders, who have beene the prime causers of all those distractions, namely the* Prelats, *who have beene formerly accused of High Treason by both Houses of* Parliament, *and since they have taken bayle for all (most of them); the evill effects whereof hath lately appeared, in the practise of one amongst the rest, to wit, that Archenemy* Jo. Eborac. *who is now gon to* Yorke *in a Warlicke manner, and for ought that can be gathered, to assist the* King *(seduced by evill Councell) in his intended warre against the* Parliament, *whose adherents have, and still doe foment nothing but threats against those, whom the* Kingdome *of* England *confideth in, and hath chosen to be their guide, Resolving not only to obey them in all their just & lawfull Commands; but also to defend them against all illegal oppositions what or who soever they are, witnes their frequent free & large bringing in of mony, plate, and horse, and also their acknowledgements, published in the Petitions of most of the Counties of* Endland, *as may hereafter (in time convenient) be printed together, and compared with a few Collections of Fititions; many of which collections are pretended (though falsely) to have beene delivered to his* Majestie, *and others to his* Privy Councell; *To instance one amongst the rest (viz.) That false* Petition *of the* Nobility, Gentry, Burroughes, Ministers, *and* Commons *of* Scotland, *delivered to his* Majesties *most honorable* Privy Councell, *and printed at his Majesties* Printing House, *to delude the world, and make them believe it was a true* Petition. *Now let all the world judge whether his* Majesties *intentions can be good, and whether it be not below himself, to suffer such things to passe in silence, without requiring (from the* Parliament) *Justice to be executed upon such persons.*

There hath beene Printed divers times, many false, scandalous and invective Pamphlets against the Parliament, and those who stand for the publike good, and they have never been inquired after, nor complained of to the Parliament from *York*, or those parts; To instance some few of late, (viz.) the New Orders of the *Parliament of Roundheads*, the *Round Heads race*, the *Wardens Speech*, the *Declaration* or *Resolution of the County of Hereford*, with many more, which might be named, and shall if neede require; and as for the new Orders of the *Parliament of Roundheads*, it was observed that *John Thomas*, (for whom it was Printed, as is credibly reported) was knowne to set out of *London* for *Yorke* that very day it was published, and there resides to send to his wife to Print here in *London*, whatsoever is there Printed in *Yorke*;

but as for ſuch Bookes which have beene Printed, or ſuch Sermons which have beene preached, for, and in the behalfe of the *Parliament*, juſtifying their legall and righteous proceedings; The Authors, Printers, and Publiſhers thereof, muſt be found out and proceeded againſt by Law, as *Treaſonable*, *Factious*, *Seditious*, *Schiſmaticall*, and I know not what perſons.

Theſe things being *premiſed* and *compared* together, an *Appeale* is here made to the whole world, for the vindication of the Parliament, in Sixe particulars, to conſider of and judge.

1. Whither the *Parliament* hath protected any ſuch Preachers & Pamphleteers at any time, (as is unjuſtly laid to their charge) (when it hath bin diſcovered to them who and what they are) by ſtopping the courſe of Juſtice from taking place againſt them, if they have beene proved *Treaſonable*, *Factious*, *Seditious*, or *Schiſmaticall*.

2. Whether the *end* of ſuch *connivance*, or taking notice of ſuch falſe ſcandalous Pamphlets, be not purpoſely intended to ſuſter the affections of his Majeſties ſubjects to be drawne away from the *Parliament*, that ſo an utter extirpation of the very being of *Parliaments*, may be obtained, as well for future Generations, as for the time preſent. For it is well knowne, that if this *Parliament* could once, be either extinguiſhed, or its power weakened, which is all one; Then all will be at the Kings meere Will, and the mercy of His and the *Parliaments* Enemies. Nothing then will ſtand in their way to oppoſe them; but a flood of violence will runne over and cover the whole ſurface of the *Kingdome*, and carry away all, both preſent injoyments, and future hopes of Religion, Liberty, and whatſoever elſe is precious and deere to the whole *Kingdome*.

3. Whether it hath not beene (ſince this *Parliament* firſt begun) the pollicy of evill Councellors (who are the greateſt enemies the *King* and the three Kingdomes can poſſibly have) to ſtrike at *Parliaments*, or divide *Parliaments*, by making factions, and caſting in Diverſions and Obſtructions to hinder and interrupt the proceedings of the ſame, and to perſwade the King ſo to doe, whoſe advice and counſell he hath adhered unto, as evidently it doth appeare by the evill effects that hath followed thereupon, to wit, the cauſeleſſe diviſion betwixt him & his *Parliament* continuing ſolong, that it hath cauſed a very great *jeaſouſie* of much danger and miſery, ſuddenly to come upon this Kingdome, if it be not ſpeedily prevented by the wiſedome of the *Parliament*, and the concurrence of the well diſpoſed Subjects of the *Kingdome*; the which if they ſhall ſo doe, they will manifeſt to the world, that they are carried by no other reſpect, but of the publike good, which ſhould alwayes be preferred before their owne lives and fortunes.

4. Whither there hath not beene a *Succeſſion* of deſignes againſt the *Parliament*, firſt, to awe it, ſecondly, to take away the freedome of it by the terror of an *Army*, & then to bring force againſt it actually to aſſault it; witneſſe his *Majeſties* comming to the Houſe of Commons, in ſuch a manner, & with ſuch a troope to demand thoſe five *Members*, which He accuſed of High Treaſon, and other miſdemeanours, which is judged by both Houſes of *Parliament*, to be a high breach of their Priviledges. The deliverance of which *Members* at that time, the whole world is Appeal'd unto, whether an Annuall day of Thankſgiving ought not to be kept unto God through the whole Kingdome of great *Britaine*: for as much as at that time it was feared (and that not without cauſe) an intent was with the ſword to cut in ſunder this onely Band, with ties, and knits up *King* & People together in one firme and indiſſolvable knot of Peace and Unity.

5. Whether

5. Whether the *Obſtructing* the proceeding of the *Parliament* were not *abſolutely* intended; firſt by the Rebellion in *Ireland*, to the conſuming of that *Kingdome*; the heads of which Rebellion, many, if not moſt of them, were tranſported into *Ireland* by the *Kings* ſpeciall Warrants; the names of which Rebells may be ſeene in an Anſwer of both Houſes to the *Kings* Meſſage, ſent to him, *March* 16. 1641. which Anſwer was ſet forth by their Authority, to be Printed and publiſhed. Secondly, whether the hindering of the proceedings of *Parliament* were not abſolutely intended, by the diſtempers, diſtractions, and jealouſies fomented here at home to teare out the bowells of this Kingdome; the *Parliament* being by that meanes diſabled from helping it; witneſſe that Maſter peece, whence all the reſt receive countenance and ſupport, (viz.) His Majeſties abſence from, and not agreeing with his *Parliament*, but withdrawing his influence, whereby ſuch remedies could not be applied as was neceſſary, but what was done, it was with infinite trouble to the *Parliament*, and exceſſive charge to the Subject, double and treble, what otherwiſe would have ſerved the turne. So the Subject is grieved and oppreſſed with charge, and the blame of all is laid upon the *Parliament*, as being unjuſtly charged to be the cauſe of all thoſe evills, which the Authors of them have made.

6. And laſt Appeale, Whether the wicked practiſes of enemies at home and a broad are not the cauſe of hindering the *Parliament* from their *Actings* and *Operations* towards the ſetling of the great *Affaires* both of Church and State, and providing for the defence and ſafetie of his *Majeſtie* and his *Kingdome*, both from forraigne Invaſions abroad, and ſecret ſtirrings of the diſcontented party at home.

Unto this laſt Appeale, there are ſeverall particulers as gratiatious to Confirme the ſame, and left to the World *to Judge.*

1. When the *Parliament* was in a faire way, by the bleſſing of God, to wade through, and overcome thoſe difficulties which lay in their way. Then there was an *Aſſay* made by the Malignant party, to weaken the proceedings and power of the *Parliament*, utterly to ſubdue it; firſt, by his *Majeſties* departing from his *Parliament*, in ſuch a manner, as gives all his loving Subjects juſt occaſion to ſuſpect He intends not good to His three Kingdomes; and then by gathering of Forces, commanding a *Garriſon* of ſouldiers to be put into *New caſtle*, under the command of the *Earle* of *New-caſtle*, who ſhould have formerly ſeiſed upon *Hull*, had he not by the providence of *God*, giving wiſedome to the *Parliament* to prevent him, and ſundry Commiſſions granted by his *Majeſtie* for the raiſing of Horſe, and divers Officers being thereunto appointed; likewiſe his *Majeſtie* upon a Munday morning, being the fourth of *July*, came to *Beverly* with an *Army* of a conſiderable number, of horſe and foote, and ſome Regiment of Trained bands commanded to be raiſed, amongſt which Souldiers in this Army, are divers Papiſts, and other perſons of deſperate fortunes, ready to execute any rapine, violence, and oppreſſion, beſides ſeverall troopes of horſe were ſent into *Lincolnſhire*, to the great terror of the well affected people, who are thereby forced, either to forſake their dwellings, or to keepe them with armed men. Now in theſe, and many more which might be inſtanced, here is an Appeale made to the world, whether his *Majeſtie* intends not the ſubverſion of the *Parliament*, together with the diſtruction of the whole Kingdome, and hath not already begunne the warre.

2. Conſider under what vaine pretences his *Majeſtie* is pleaſed to gather forces

at *Yorke*, (viz.) to have a Guard for his Perſon, as if his ordinary Guard was not as ſufficient to protect his perſon there, as they were when he was at *White-Hall*, there being no other cauſe of feare then was here neer London, unleſſe himſelf produceth the cauſes. For if there be any cauſe of feare, it may rather ariſe from the Parliament, leſt his Cavaliers and his Counſellors there about him take away his Majeſties life, when they have accompliſhed their own ends by his means, for feare leſt he ſhould not prove as faithfull to them hereafter, as is feared he hath not to thoſe now who have ever proved faithfull to him at all times, and upon all occaſions, and never gave cauſe at any time why he ſhould be ſo oppoſite to the Parliament, and by a ſtrong hand to ſupport Delinquents, in ſuch a manner, that no order of the Parliament can be obeyed, but rather ſlighted, and ſcorned: Witneſſe the Report of his Majeſties Cavaliers upon *Heworth Moore* at York, June 3. 1642. as may be ſeen in a Letter ſent from York to a friend in London, declaring that they were wholly for the King, againſt the Parliament. Whereupon the County of York being ſummoned by his Majeſty to appear that day, to propound ſome things to their conſiderations, and nothing was then propounded to require their Anſwer, they went away very much unſatisfied and diſcontented. Yet before they departed, in anſwer to thoſe Cavaliers they declared unto them, *That they came not with any intent or reſolution to divide the King and Parliament, nor would they ever condeſcend thereunto.*

3. When the Parliament underſtood by evident demonſtrations, that the King ſeduced by evill counſell, intended to make War againſt the Parliament, the doing whereof is enough to deſtroy both Himſelf and his poſterity for ever, from enjoying any of his three Kingdomes hereafter. Then they petitioned his Majeſty to disband all ſuch forces as were by his command aſſembled, and to rely for ſecurity upon the laws and affections of his People, as his Predeceſſors have done before him, &c. notwithſtanding it is evidently ſeen he proceedeth in his illegall courſes againſt the Parliament, making good every day more and more the expreſſions of his Cavaliers, expreſſed upon *Heworth-more*, and now hath ſet forth a Paper in form of a Declaration, and printed at York, and reprinted at London for *Robert Young*, wherein is expreſt, that He will defend every one of them, and all ſuch as ſhall refuſe any Commands, whether they proceed from Votes and Orders of both Houſes, or any other way, from all dangers and hazzards whatſoever, and yet he further declares in the ſame Paper, that He will not engage any in a War againſt the Parliament, except it be for his neceſſary defence, &c. If this be not to delude the World, as Himſelf is deluded, let the World judge whether his intentions are not to hinder the proceedings of the Parliament in their Actings and Operatings, towards the ſetling of peace and quieteſſe in the Kingdome, and principally intends nothing leſſe then War againſt them, and his Kingdome

His Majeſty ſaith likewiſe, that He will defend the true Proteſtant Religion, &c. How can that poſſibly be believed of any wiſe man, ſeeing there is no other meanes ſo effectuall as to adviſe with His Parliament, for if the Parliament would ſide with the King in whatſoever he would have them to do, then there would be no greater argument to aggravate the ſin of diſobedience in any perſon, then to diſobey the Laws and Ordinances of the Parliament, which now he ſo contemnes, and villifies, as is obvious to the ſight of the world in Print.

But in ſtead of puniſhing offendors againſt his Parliament, he cauſeleſſy departs from them, and forbids any to obey them.

Now

Now let the world judge whether his Majeſties expreſſions (which hee hath often profeſſed in his Papers) and his practiſes or Actions are not different; hee profeſſeth to maintaine that Religion which is eſtabliſhed by the *Law* of the *Land*, and yet hee is pleaſed to countenance and protect thoſe againſt whom the Law is principally intended.

Laſtly, it appeares that the enemies to the peace of the *Kingdome* are the cauſe of hindering the proceedings of *Parliament*, by provoking and inſtigating his Majeſtie to ſend ſeverall Papers in forme of declarations and meſſages, and in them expreſſing bitter invective ſpeeches againſt the *Parliament* to perplex them, and ingage them in the expence of time to anſwer thoſe Declarations and Meſſages, now let the *World* judge, whether it be not better to *ſay leſſe and doe more*, by a ſpeedy proceeding (according to Law) againſt the offenders, *Who, or Whatſoever they are.*

The world now is wearied out with reading of *Declarations, Remonſtrances* and Petetions from both Houſes to the *King*, and vvith Declarations and Meſſages from the *King* to them againe, together with their replies to the *King* from time to time. The Spirits of men begin now to languiſh, conſidering the malignant partie daily increaſes, and according to their ſtrength ſuch are their deſignes; firſt cunningly to inſinuate and infuſe into the people (by falſe colours and gloſſes) an evill opinion and diſlike to the *Parliament*, and then *Jehu*-like in a hoſtile manner to riſe againſt the *Parliament* (and in it all other *Parliaments*) to the ruining of them, their wives and children.

Now let the *World* judge, every mans conſcience being appealed unto, as the caſe now ſtands, (his *Majeſty* being ſeduced bythe wicked counſell of ſuch deſperat perſons, whoſe care, ſtudy, and induſtry is not onely to provoke his *Majeſtie* to be the head of their *Rebellion*, but alſo to bring the *King* and *Kingdome* either to utter *deſolation*, or to an *Arbitrary* and *Tirannicall Monarchy*) vvhether in theſe extreame *diſtractions* and *diſtempers*, your lives and all you have being in continuall feare to be loſt, it be better to obey a *Seduced King*, then the wiſe repreſentative body of the vvhole *Kingdome*, ſo *conſtituted* by the Lawes of the land to mannage the affaires of the *Kingdome*. *Judge yee* vvhether it be not better and more ſutable to a good conſcience to ſtand or fall, live or die vvith the *Parliament* according to your proteſtation, and ſo with your hands upon your Swords bee ready at their command to performe your vowes to God, and your oathes of fidelitie to his *Majeſtie* in reſcuing him from his enemies, by taking up armes to defend your ſelves againſt thoſe falſe flattering *Traytors*, who abuſe his *Majeſties Royall* favour, intending (under the glorious title of his name and Standard) to fight againſt the peace and Honour of their *Soveraigne*, againſt *Religion* and the Lawes, and ſo make a prey and ſpoyle of three flouriſhing kingdomes at once.

Therefore quit your ſelves like men, and ſtrengthen your ſelves in the Lord your God, rouze up your drooping ſpirits, and ſtrengthen your feeble knees, and reſolve to

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Laſtly, it appeares that the enemies to the peace of the *Kingdome* are the cauſe of hin ſtering the proceedings of *Parliament*, by provoking and inſtigating his Majeſtie to ſen everall Papers in forme of declarations and meſſages, and in them expreſſing bitter in fective ſpeeches againſt the *Parliament* to perplex them, and ingage them in the expenc of time to anſwer thoſe Declarations and Meſſages, now let the *World* judge, whether i be not better to *ſay leſſe and doe more*, by a ſpeedy proceeding (according to Law) againſt the offenders, *who, or whatſoever they are.*

The world now is wearied out with reading of *Declarations, Remonſtrances* and Pete ions from both Houſes to the *King*, and vvith Declarations and Meſſages from the *King* to them againe, together with their replies to the *King* from time to time. The Spirits of men begin now to languiſh, conſidering the malignant partie daily increaſes, and according to their ſtrength ſuch are their deſignes; firſt cunningly to inſinuate and infuſe into the people (by falſe colours and gloſſes) an evill opinion and diſlike to the *Parliament*, and then *Jehu*-like in a hoſtile manner to riſe againſt the *Parliament* (and in it all other *Parliaments*) to the ruining of them, their wives and children.

Now let the *World* judge, every mans conſcience being appealed unto, as the caſe now ſtands, (his *Majeſty* being ſeduced bythe wicked counſell of ſuch deſperat perſons, whoſe care, ſtudy, and induſtry is not onely to provoke his *Majeſtie* to be the head of their *Re bellion*, but alſo to bring the *King* and *Kingdome* either to utter *deſolation*, or to an *Arbi trary* and *Tirannicall Monarchy*) vvhether in theſe extreame *diſtractions* and *diſtempers*, your lives and all you have being in continuall feare to be loſt, it be better to obey a *Se duced King*, then the wiſe repreſentative body of the vvhole *Kingdome*, ſo *conſtituted* by the Lawes of the land to mannage the affaires of the *Kingdome*. *Judge yee* vvhether it be not better and more ſutable to a good conſcience to ſtand or fall, live or die vvith the *Parliament* according to your proteſtation, and ſo with your hands upon your Swords be ready at their command to performe your vowes to God, and your oathes of fidelitie to his *Majeſtie* in reſcuing him from his enemies, by taking up armes to de fend your ſelves againſt thoſe falſe flattering *Traytors*, who abuſe his *Majeſties Roy* all favour, intending (under the glorious title of his name and Standard) to fight againſt the peace and Honour of their *Soveraigne*, againſt *Religion* and the Lawes, and ſo make a prey and ſpoyle of three flouriſhing kingdomes at once.

Therefore quit your ſelves like men, and ſtrengthen your ſelves in the Lord your God, rouze up your drooping ſpirits, and ſtrengthen your feeble knees, and reſolve to

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pend and be ſpent in the defence of the lives and liberties one of another, a harmonious union in the cauſe of *Jeſus Chriſt* is an aſtoniſhment to the enemy, and halfe the victory is then obtained, delaies prove dangerous, and faint heartedneſſe gives ſtrength and advantage to the adverſary, therefore now if ever ſtand faſt, and ſhew your ſelves friends for your *King* and *Parliament*.

Let it appear before God and all the Nations of the vvorld round about you, that true generous blood runs in all your veins, conſider the *honour* and cauſe of *God*, the good and happy ſucceſſe of this preſent *Parliament*, your lives, your laws, and liberties, your *Temporall* and *Spirituall* vvelfare lies all bleeding at your feet, earneſtly ſupplicating your beſt aſſiſtance: give your conſciences leave a vvhile to expoſtulate with you: vvill you live, and the Parliament die, can it poſſibly go vvell vvith you, whileſt it goeth ill with them? O no, rather purchaſe their life by your death, ſo ſhall you be a good example to all generations yet to come, being confidently aſſured there was never a greater prize in your hands than at this time is in the *Kingdome* of *England*, (viz.) *The Goſpell of Jeſus Chriſt*, and the *Peace* of the Kingdome, each of which, in value and eſtimation (in reſpect of injoyment) far exceeds all the vvealth the vvhole vvorld can afford: What comfort and contentment can you take in your *health*, *Wealth*, *houſes*, *lands*, *Wife*, *children* and *friends*, vvhen in the enjoyment of theſe, you are bereaved of peace and quietneſſe with them, vvhen (on a ſudden it may be, before you expect it) the enemy ruſheth in upon you, and preſently makes your habitation deſolate, raviſhing your wives, and ripping them up before your faces, uſing all violence and miſchiefe upon you, as they have done to our neighbour Nations, *Germany* and *Ireland*, and have attempted the like upon *Scotland*. Therefore be intreated once more, and that without delay, letting no opportunity ſlip, joyn your heads, hearts, and ſpirits together with one conſent, to preſent to his Majeſty one Petition more, not in the name of ſome particular County, but in the name of the vvhole Kingdome of England, that he vvould be pleaſed to vouchſafe the influence of his Royall preſence to his great Counſell, the high Court of *Parliament*, that ſo the bleeding wounds of this diſtracted *England* may be prevented.

Let the Kingdom of *Scotland* and *Irelands* practiſe induce you to it, but more eſpecially you *London*, Shew not your ſelves ſo backward in this main vvork, you have ſhewed your ſelves moſt couragious and free in all other buſineſſe, ſlack not therefore in this great work, ſeeing you, O *London* are the chiefeſt object upon whom the eyes of all the *Countries* are fixed. Now O *England* help the *Lord* againſt the mighty, ſtand in your own defence, but ſtrike not the firſt ſtroke (in caſe it comes to ſuch an exigency) leſt you kindle ſuch a fire in *England*, that vvill never be quenched, but rather manifeſt vvith humble boldneſſe, your extream unwillingneſſe unto ſuch a ſtreight, that ſo the peace of *God*, and the *God* of peace may dvvell amongſt us.

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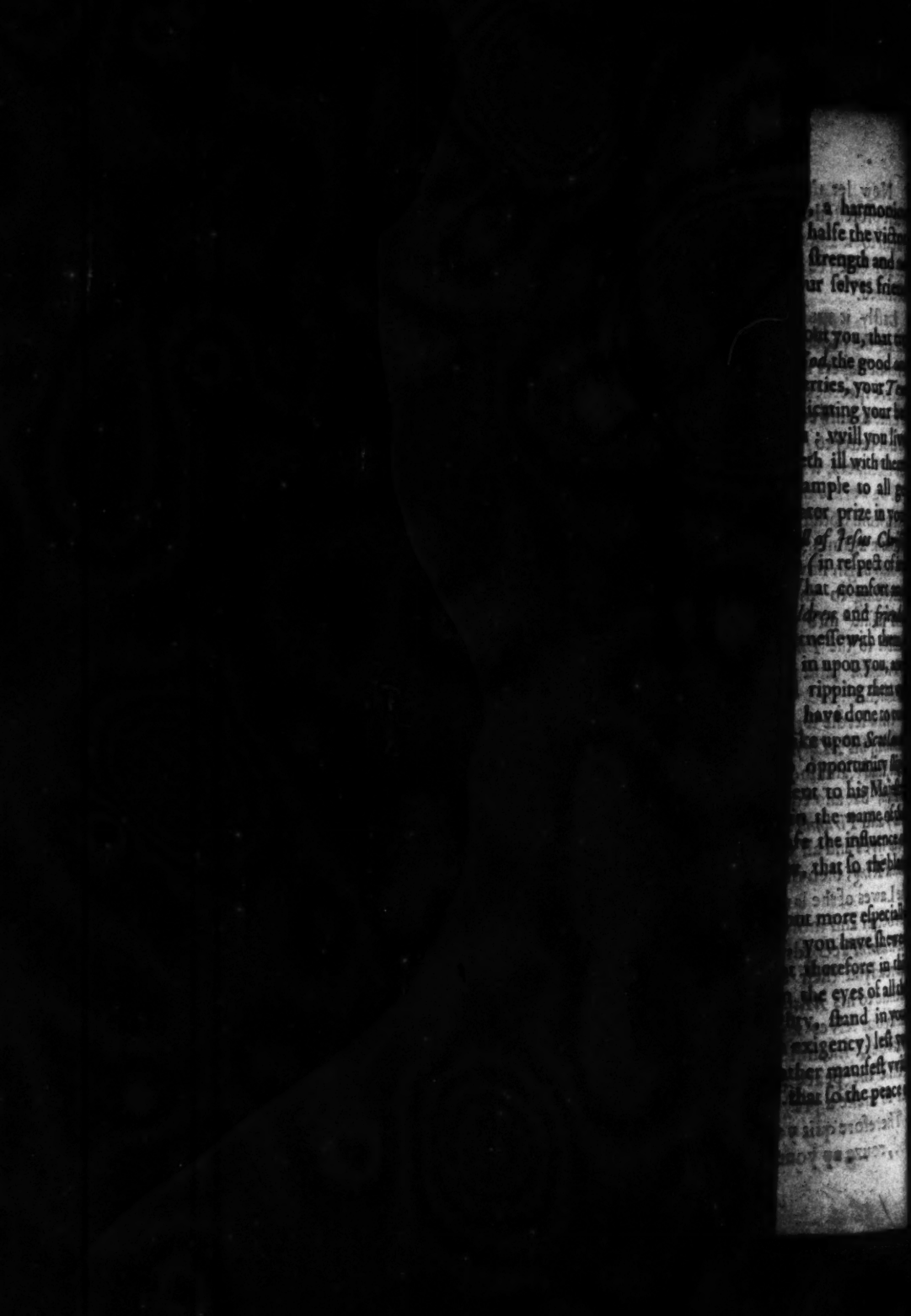
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27

A moſt damnable and hellish Plot expreſt in three Letters againſt all Proteſtants in *Ireland* and *England*, ſent out of *Rome* to the chief Actors of the rebellion in *Ireland*, to animate and ſtirre them up, *June* 20. 1642.

Ireland Pam. K

The firſt Letter was ſent by *Bonaventure ô Conny* to *Phelim Mac Neal*, the ſecond by *Francis Mac Guyre* to *Connor Mac Guyre*, the third by *Francis Farrell* to Sir *Phelim O Neal*; ſhewing their zealous affections and wicked advice to their bloody proceeding.

Whereof the firſt two were written in Iriſh and now tranſlated into Engliſh, and laid open to the view of the world.

Read in the honourable Houſe of Parliament, and ordered to be printed.

15 July.

Dublin firſt printed by *William Bladen*, and now reprinted at *London* by *Thomas Bates*. 1642.

To my honoured friend *Phelim Roe ô Neale* with my well-wiſhes in IRELAND.

My honoured Lo.

THe great God help you. I would have often written unto you, ſince I received St. *Francis* his habit, & eſpecially during theſe ſix yeares I have lived in Rome, had not the Lord, which lately dyed, and *Hugh Roe* my brother charged me to keepe no correſpondencie with you, or with any other friend there, to avoid all ſuſpition and damage, which might happen unto you thereby. Now if that which is written unto us, and which we heare from all parts be true, to wit, that the thing which we long deſired, whereof our hope was in God, and in you heretofore, be come to paſſe: The time of writing and keeping correſpondencie with you touching ſuch matters, as are beſt, and moſt needfull unto in the preſent oportunitie, is now at hand. Therefore I could not chuſe, but write (above all things) theſe few lines unto you in my mothers tongue, as being moſt ſafe. The holy father, and his two nephews, Cardinall *Anthony Barberinus* protector of *Ireland*, and Cardinall *Francis Barberinus*, who hath all the power here in ſuch matters as concerne the Pope, have heard of the warre and confederation, which you make for your Religion and liberty. And truly I cannot expreſſe the greatneſſe of the joy (no wonder) which they conceive thence, in ſuch manner, that if they had received Letters, if you had ſent an Agent unto them with authority to expreſſe your will, or deſignes, you ſhould want no help for your better proceedings. Wherefore ſend without delay ſome able man with a Declaration of your grievances in forme of Law. My brother *Owen Roe ô Conny* the prieſt is in Spaine, except he begon into *Ireland* before this, he hath finiſhed very well his ſtudy of Philoſophie, Theologie and Law, and is well ſpoken in the Latin, Spaniſh and Dutch: He is (as I know well) ſober, diſcreet, learned, and bred according to the manner of ſeverall Nations to treat with any Prince of what matter ſoever: Furthermore, he is (as you know) faithfull and naturall to the other Lords your confederates; which qualities are moſt requiſite in any man to be ſent hither, or to any other place upon the like Embaſſages. I proteſt unto you before God, that I commend him not

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in that he is my brother, but that I am not acquainted with any man of better ability and faithfulneſſe to be imployed here in your ſervice, and in the ſervice of the Countrey. Then he, ſince *Hugh Roe* my brother died through the great miſery and paines he hath taken in his laſt travells: I am teacher here, teaching in the Colledge of the Iriſh theſe ſix yeares, and imployed all that time about the affaires of the late ſlaine Lord, I might doe you ſome ſervice, if I had ſome intelligence from you, and ſome helpe of him whom you intend to ſend hither. There is nothing I deſire more than to returne to my Countrey, though I be ſetled here to my owne contentation: I pray uſe me and the reſt of my function after ſuch manner, as ſhall ſeeme beſt unto you for your owne ſervice. Father *Arthur mac Genis* is in Madrill, and ſo are many other, who would performe any ſervice, wherein you would be pleaſed to imploy them. Father *Francis mac Genis* is in Germany, ſo likewiſe is father *Francis ô Farrell*, who loves and honours you, and is very intimate with the Emperour, who might well help you now, ſince you have eaſed him of the troubles of the Palatinate, whom onely he feared. There is here alſo a Prieſt from the County of *Terone*, *Edmund mac Graua* a learned man having of late commenc'd Dr. In *France* there is a Divinity Profeſſor *Patrick ô Connor*, deſcended from the *Connors* of Leinſter, who did much ſervice unto the late deceaſed Lord. He is of nature loving, conſtant, of audacitie guided with diſcretion, as is his Couzin *Brandon ô Connor*, who (I doubt not) will do any ſervice for you, *Michael ô Gormley* is in the Low Countries, Guardian of Lovain, and many more of the like ſort. See your ſelfe, what is beſt to be done with *Owen O Neale* who is in Flaunders, and with *Conn mac Cormack*, who is Sergeant Maior in Spaine, but (more is the pity) a man of no great policie or wiſdome: I would all the old trained Souldiers were there. I will write to my brother *Murtagh O Conry*, who was ancient to the deceaſed Lord, and is now Captaine, and to the reſt of the Nobility of Ulſter, that they repaire unto you without delay, you may write to the King of Spaine, among other things to give them leave to come unto you. I know not what will the Earle of Tirconell doe upon this occaſion, his Regiment is disbanded, and he himſelfe gon to the Court of Madrill. I feare much that if he ſhould goe

into Ireland, he would doe more hurt than good. Noble Sir, Feare God above all things in prosecuting wisely the fortune, which God offers unto you. Let love and unanimity be among your selves, shew all possible kindenesse to the old Irish of Leinster, and obliege unto your selfe all men as near as you may. Beware of the tricks of Munstermen, who at this houre shew no candid dealing towards you in Rome as you shall soon understand, except you send your Agent to prevent it with all speed, for they ascribe unto themselves without any ground the praise and glory of all your Heroicall deeds, as you may learne of *Evir* that lives with your selfe. Be sure to have a great heart, and make some chiefe Head among you, but reserve the Crown for *Conn* his side, i. the *Neales*. Remember the old Slavery, wherein you have lived a long time, and the destruction which will generally come upon you, except you get the upper hand: You will prevaile, if you joyne together as you ought, God send it. I would advise every chiefe Officer among you, to have a Secretary along with him to write a diurnall of your passages and overthrowes which your Enemies receive, which will redound much to your glory. Spoile not the Countrey for feare of Famine. I will not faile to write according as I shall heare from you. We would send unto you a Bull after the forme of the Bull which *Hugh mac Baron* got, if we had received your Letters. If the Church do wisely, they will turne over the Election of Prelates there to the Nobility, and will give them authority in that point.

Your faithfull Servant. *Bonaventura O Conry*

Rome. From Isidor's Coll. 4. Januarij. After the Romane Accompt

Diliver this to *Connor mac Guyre* Lord of Iniskillin, or in his absence to his brother *Roory Mac Guire* in IRELAND.

My honoured Lo.

THousand Commendations unto you, to *Brian*, *Roory*, and the rest; I have heard of yours, and *Hugh Oge* his imprisonment, and truly I never heard worse newes in my life: but I was comforted by some men wiser than my selfe, who steeme, that it is rather much good, than any hurt, which *ill* redound to you and the whole Nation from these your troubles. Truly (my Lord) if you be dead though that attempt

tempt, the which God forbid: it is a moſt glorious and everlaſting name which you have added to your ſelfe. The Pope, and the two Cardinalls his nephews are acquainted with your caſe, and the reſt of the Gentlemen their aſſiſtants have behaved themſelves, and rejoyced greatly thereat, ſo that I make no queſtion he will help you, if you demand his aid as becomes you. Therefore *Bonaventura O Conny* brother to *Eneas O Conny*, who is Lecturer here, thought fit ro write unto the Generall *Phelim* touching this matter, and I adviſe you to ſee wiſely into the reaſons which he writ, and into the good which will ariſe from them in time, and that you and *Phelim* be guided and directed by them, and rather, that *Bonaventura* is a wiſe, prudent, and learned man, and as loving and faithfull unto you, as I am. If you be not preſent, *Roory* will ſupplie your place. I beſeech you, above all things, and for the love of Jeſus Chriſt, let true love be eſtabliſhed among you all, and let not the temptation of the Devill, or man divert your minde from cheriſhing all poſſible love and amity betweene your ſelfe and *Brian mac Cogbonaghr*, and his children, as I doubt not you will. Endeavour to draw unto you, not onely your owne kindred, but alſo all the ancient roots of the Iriſh, whereſoever diſperſed, or diſtant, and all to the glory of God, and the defence of your Religion, and I will be bound, God will be your help. If you beare not one yeare. Believe me. The Pope, and all the Catholike Kings will be glad, that you crave their aſſiſtance. The mercifull God grant it, and defend you from the outrage of your Enemies, ſo will he pray night and day who is, Your poore Kinſman

Erancus mac Cuyre. *Rome. From Iſiodo's Colle-*

4 Ianuary. 1642. After the Roman Account.

were it not, that I have not finiſhed my ſtudies, there is nothing in the world I had rather, than to live with you to doe for you any ſervice, even to my death, though I want nothing where I am: And ſeeing I am not preſent with you, let none be your Counſell, but ſuch as be wiſe and conſcionable men, and acquainted with the cuſtomes of other Nations. I commit you to Gods protection, and behave your ſelfe nobly for your Religion: Commend me to *Hugh mac Mahon* and his children: ſeeing the way is very long, I will be ſo bold as to ſend unto you no more paper at this time.

Malachias

Malachias is Lecturer in this Countrey, an excellent Italian; as you thinke beſt, either ſend for him to go over, or elſe let him tarry here.

To Sir Phelim O Neale.

Right Honourable,

YOur honour and worth doth embolden me, though unacquainted, to preſent unto your honour herewith my humble dutie and ſervice, which ſhall be alwayes at your Lordſhips command, if in ought your Lordſhip may be pleaſed to make uſe thereof. I have received of late ſome Letters out of *London*, wherein they write that your Lordſhip have taken Armes in *Ireland* againſt the King of *England*, of this I have informed our old Father, who received much comfort thereby, and promiſed to give his helping hand to all your exploits, which our *Munſter* men here underſtanding, do offer to make his Holineſſe beleeve, that if any ſuch buſineſſe or alteration be in *Ireland*, is rather begun by my Lord *Roch* or *Woormouth*, than by you, or any in your Province, being very poor, and wanting the ability or meanes to maintain, or make up any ſuch Armie, this with other ſiniſter informations, doth this *Munſter* Agent (whom in Gods Name Maſter *Riley* nominated for *Ulſter*) offer to diminiſh the fame and credit of thoſe who ventures their lives and health for the common good of their Countrey and Church. It is moſt neceſſary that your Lordſhip do write with all ſpeed, by ſeverall wayes, both to this old man with his nephew Cardinall *Franciſco*, and alſo to our own Protector Cardinall *Antonio*, or ſend ſome naturall Prelate that may informe them at large of all your proceedings and minde, in the mean time, what I or Father *Bonaventura Conneo* can do, ſhall not be wanting; obſerve alwayes good correſpondencie with the ancient Catholike houſes of both *England* and *Scotland*, as your predeceſſours (the defunct) did, and alſo with thoſe here and elſewhere, Father *Francis Farrell* is in *Vienna* to ſerve us, and Father *Francis Magneſius* in *Madrid*, ſo as nothing may be wanting, if due correſpondency be obſerved, truſt and make uſe of old *Roſſe de Cruce*, who knowes how to ſee your Letters directed unto

me,

me, ſee that you live all in a generall union, and not have any contradiction among you, otherwiſe can hardly arrive to what we deſire you, if any ſervice I can do you either here or elſewhere, be ſure to command me as your own, in the mean time my daily prayers ſhall not be wanting for your happy and proſperous ſucceſſe in all your proceedings, deſiring the mighty Majeſtie to lend you his helping hand, and ſo will take leave, wiſhing your Honour a moſt happpy new year.

Your Lordſhips moſt humble

Servant and Couſin

to command.

Francis Farrell.

Rome, Ianuarie 4.
1642.

Here I ſend your Honour a Letter from Father *Bonaventura Conno* a moſt good and diſcreet friend of yours.

BE it Ordered and declared by the Lords and Commons in Parliament, That no Sheriffe, Maior, Bayliffe, Parſon, Vicar, Curate, or other Officer, ſhall from henceforth publiſh or proclaim, or cauſe to be proclaimed or publiſhed, any ſuch Proclamations, Declarations, or papers, which are, or ſhall be contrary to any Order, Ordinance or Declarations of the ſaid Houſes of Parliament, or tending to the ſcandall or derogation of their proceedings; but ſhall uſe all lawfull wayes and meanes to reſtraine and hinder the proceeding and publiſhing thereof. And all Sheriffes, Maiors, Bayliffs, Parſons, Vicars and Curates, or other Officers that have forborn or refuſed, or ſhall forbeare or refuſe to publiſh or Proclaim any ſuch Proclamations, Declarations, or papers as aforeſaid, or have, or ſhall hinder the publication thereof, ſhall be protected by the power and authority of both Houſes of Parliament.

Ordered by the Commons in Parliament, That this be forthwith printed and publiſhed.

Hen. Elſing. Cler. Parl. D. Com

FINIS.

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THE PETITION OF The LORDS and COMMONS in PARLIAMENT, delivered to His MAJESTIE the 16. day of July:

TOGETHER VVith His MAJESTIES ANSWER thereunto.

Charles R.

OUr expreſſe Pleaſure is, That this Petition of the Lords and Commons, with Our Anſwer thereto, be read in all Churches and Chappells within the Kingdom of *England* and Dominion of *Wales*, by the Parſons, Vicars or Curates of the ſame.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL. 1642.



TO

THE KINGS MOST Excellent MAJESTIE

The humble Petition of the Lords and Commons Assembled in Parliament.

May it please your Majestie,

ALthough we Your Majesties most humble and faithfull Subjects, the Lords and Commons in Parliament assembled, have been very unhappy in many former Petitions and Supplications to Your Majesty, Wherein we have represented our most dutifull Affections, in advising and desiring those things which we held most necessary for the preservation of Gods true Religion, Your Majesties safety and Honour, and the Peace of the

Kingdom; And with much ſorrow do perceive, That Your Majeſtie, incenſed by many falſe Calumnies and Slanders, doth continue to raiſe Forces againſt us, and Your other peaceable and loyall Subjects, and to make great Preparations for War, both in the Kingdom, and from beyond the Seas; And by Armes and violence to over-rule the Judgement and Advice of Your great Councell, and by force to determine the Queſtions there depending, concerning the Government and Liberty of the Kingdom; Yet ſuch is our earneſt deſire of diſcharging our duty to Your Majeſtie and the Kingdom, to preſerve the peace thereof, and to prevent the Miſeries of Civill War amongſt Your Subjects, That notwithſtanding we hold our ſelves bound to uſe all the means and power, which by the Laws and Conſtitutions of this Kingdom we are truſted with, for Defence and Protection thereof, and of the Subjects from force and violence; We do in this our humble and Loyall Petition proſtrate our ſelves at Your Majeſties feet, beſeeching Your Royall Majeſtie, That You will be pleaſed to forbear and remove all Preparations & Actions of War, particularly the Forces from about *Hull*, from *Newcaſtle*, *Tinmouth Caſtle*, and *Lincolnſhire*, and all other Places; And that Your Majeſtie will recall the Commiſſions of Array, which are illegall; Diſmiſſe Troops, and extraordinary Guards, by You raiſed; That Your Majeſtie will come neerer to Your Parliament, and hearken to their faithfull Advice, and humble Petitions, which ſhall onely tend to the defence and advancement of Religion, Your own Royal Honour and ſafety, the Preſervation of Our Laws and Liberties; And we have been, and ſhall ever be carefull to

prevent

prevent and punish all Tumults and ſeditious Actions, Speeches, and Writings, which may give Your Majeſtie juſt cauſe of diſtaſt or apprehenſion of danger; from which publike Aimes and Reſolutions no ſiniſter or private reſpect ſhall ever make us to decline; That Your Majeſtie will leave Delinquents to the due courſe of Juſtice; And that nothing done or ſpoken in Parliament, or by any Perſon in purſuance of the Command and Direction of both Houſes of Parliament be queſtioned any where but in Parliament.

And we, for our Parts, ſhall be ready to lay down all thoſe Preparations which we have been forced to make for our defence. And for the Town of *Hull*, and the Ordinance concerning the *Militia*, as we have in both theſe particulars, onely ſought the preſervation of the peace of the Kingdom, and the Defence of the Parliament from force and violence; So we ſhall moſt willingly leave the Town of *Hull* in the ſtate it was before Sir *John Hotham* drew any Forces into it, delivering Your Majeſties Magazine into the Tower of *London*; And ſupplying whatſoever hath been diſpoſed by us for the ſervice of the Kingdom; We ſhall be ready to ſettle the *Militia* by a Bill, in ſuch a way, as ſhall be Honourable and ſafe for Your Majeſtie, moſt agreeable to the duty of Parliament, and effectuall for the good of the Kingdom, That the ſtrength thereof be not imployed againſt it ſelf; And that which ought to be for our ſecurity, applied to our deſtruction: And that the Parliament, and thoſe who profeſſe and deſire ſtill to preſerve the Proteſtant Religion, both in this Realm, and in *Ireland*, may not be left naked, and indefenſible, to the miſchievous deſignes, and cruell attempts of thoſe,

who

who are the profeſt, and confederated Enemies thereof in Your Majeſties Dominions, and other Neighbour-Nations: To which if Your Majeſties Courſes and Counſels ſhall from hence-forth concur, we doubt not but we ſhall quickly make it appear to the World, by the moſt eminent effects of Love and Duty, That Your Majeſties perſonall ſafety, Your Royall Honour and Greatneſſe are much deerer to us then our own Lives and Fortunes; Which we do moſt heartily Dedicate, and ſhall moſt willingly imploy for the ſupport and maintenance thereof.

His



His Majesties Answer

To the PETITION of the Lords and Commons assembled in Parliament.

THough His Majestie had no great reason to beleeve, that the Directions sent to the Earl of Warwick, to go to the river of Humber, with as many Ships as he should think fit, for all possible assistance to Sir John Hotham (whilest His Majestie expected the giving up of the Town unto Him) and to carry away such Arms from thence as His discretion thought fit to

ſpare out of His Majeſties own Magazine; The chuſing a Generall by both Houſes of Parliament, for the defence of thoſe who have obeyed their Orders and Commands (be they never ſo extravagant and illegall) Their Declaration, That in that Caſe, they would live and die with the Earle of *Eſſex* their Generall (all which were Voted the ſame day with this Petition) And the committing the Lord Major of London to Priſon for executing His Majeſties Writs and lawfull Commands, were but ill Prologues to a Petition which might compoſe the miſerable Diſtractions of the Kingdom: Yet His Majeſties paſſionate deſire of the Peace of the Kingdom, together with the Preface of the Preſenters, That they had brought a Petition full of Duty and Submiſſion to His Majeſtie, and which deſired nothing of Him but His conſent to Peace (which His Majeſtie conceived to be the Language of both Houſes too) begot a greedie hope and expectation in Him, that this Petition would have beene ſuch an Introduction to Peace, that it would at leaſt have ſatisfied His Meſſage of the Eleventh of this Moneth, by delivering up Hull unto His Majeſtie: But to His unſpeakable Griefe, His Majeſtie hath too much Cauſe to beleeve, that the end of ſome Perſons by this Petition is not intirely to give any reall ſatisfaction to His Majeſtie, but by the ſpecious pretences of making offers to Him, to miſlead and ſeduce His people, and lay ſome imputation upon Him of denying what is fit to be granted, otherwiſe it would not have thrown thoſe unjuſt reproaches and ſcandalls upon

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His Majestie, for making necessary and just Defence for His own Safetie, and so peremptorily justified such actions against Him, as by no Rule of Law or Justice can admit the least colour of Defence, and after so many free and unlimited Acts of Grace passed by His Majestie, without any Condition, have proposed such things which in Justice cannot be denied unto Him, upon such conditions as in Honour He cannot grant. How ever, that all the world may see how willing His Majestie would be to imbrace any overture that might beget a right understanding between Him and His two Houses of Parliament (with whom He is sure He shall have no Contention, when the private Practices and subtile Insinuations of some few Malignant Persons shall be discovered (which His Majesty will take care shall be speedily done) He hath with great Care weighed the particulars of this Petition, and returns this Answer:

THat the Petitioners were never unhappy in their Petitions or Supplications to His Majestie, while they desired any thing which was necessary or convenient for The preservation of Gods true Religion; His Majesties safetie and Honour; and, The Peace of the Kingdom; And therefore when those generall envious Foundations are laid, His Majestie could wish some particular instances had been applied. Let Envie and Malice object one particular Proposition for the Preservation of Gods true Religion, which His Majestie hath refused to

consent to; what Himself hath often made for the ease of tender Consciences, and for the advancement of The Protestant Religion, is notorious by many of His Messages and Declarations; what regard hath been to His Honour and Safety, when He hath been driven from some of His Houses, and kept from other of His Towns by force; And what care there hath been of The Peace of the Kingdom, when endeavour hath been used to put all His Subjects in Arms against Him, is so evident, That His Majestie is confident He cannot suffer by those generall Imputations: It is enough that the world knows what He hath granted, and what He hath denied.

For His Majesties raising Forces, and making preparations for War (whatsoever the Petitioners by the Evil Arts of the Enemies to His Majesties Person and Government, and by the Calumnies and Slanders raised against His Majestie by them, are induced to beleeve) all men may know what is done that way, is but in order to His own Defence. Let the Petitioners remember that (which all the world knows) His Majestie was driven from His Palace of Whitehall for safetie of His life, That both Houses of Parliament upon their own Authoritie raised a Guard to themselves (having gotten the command of all the Train-Bands of London to that purpose) without the least colour or shadow of danger; That they usurped a Power by their pretended Ordinance (against all Principles and Elements of Law) over the whole Militia of the Kingdom, without and against His Majesties consent;

ſent; That they took poſſeſſion of His Town, Fort, and Magazine of Hull, and committed the ſame to Sir John Hotham, who ſhut the Gates againſt His Majeſtie, and by force of Arms denied entrance thither to His own Perſon; That they juſtified this Act, which they had not directed, and took Sir John Hotham into their Protection for whatſoever he had done or ſhould do againſt His Majeſtie; And all this, whileſt His Majeſtie had no other attendance then His own meniall Servants. Upon this the Duty and Affection of this County prompted His Subjects here to provide a ſmall Guard for His own Perſon, which was no ſooner done, but a Vote ſuddenly paſſed of His Majeſties intention to leavie War againſt His Parliament (which God knows His heart abhorreth) and notwithſtanding all His Majeſties Profeſſions, Declarations and Proteſtations to the contrary, ſeconded by the cleer Teſtimonie of ſo great a number of Peers upon the Place, Propoſitions and Orders for leavies of Men Horſe and Arms were ſent throughout the Kingdom, Plate and Money brought in and received, Horſe and Men raiſed towards an Armie, muſtered and under Command, and all this contrary to the Law and to His Majeſties Proclamation. And a Declaration publiſhed, That if He ſhould uſe force for the recovery of Hull; or ſuppreſſing the pretended Ordinance for the Militia, it ſhould be held leavying War againſt the Parliament, and all this done before His Majeſty granted any Commiſſion for the leavying or raiſing a man; His Majeſties Ships were taken

from Him, and committed to the Custody of the Earl of Warwick, who presumes under that power to usurp to himself the Soveraignty of the Sea, to chase, fright, and imprison such of His Majesties good Subjects as desire to obey his lawfull Commands, although he had notice of the legall Revocation of the Earl of Northumberlands Commission of Admirall, whereby all power derived from that Commission ceased. Let all the world now judge who began this War, and upon whose account the Miseries which may follow must be cast, What His Majestie could have done lesse then He hath done, and whether He were not compelled to make Provision both for the defence of Himself, and recovery of what is so violently and injuriously taken from Him; And whether these Injuries and Indignities are not just grounds for His Majesties feares and apprehensions of farther mischief and danger to Him. Whence the Fears and Jealousies of the Petitioners have proceeded hath never been discovered: The dangers they have brought upon His good Subjects are too evident; What those are they have prevented, no man knows; And therefore His Majestie cannot but look upon that Charge, as the boldest, and the most scandalous hath been yet laid upon Him, That this necessary Provision made for His own Safety and Defence, is to over-rule the Judgement and Advice of his great Councell, and by Force to determine the Questions there depending concerning the Government and Liberty of the Kingdom. If no other Force had been raised to determine those Questions then by His Majestie,

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this unhappy mis-understanding had not been. And His Majestie no longer desires the Blessing and Protection of Almighty God upon Himself and His Posterity, then He and They shall solemnly observe the due Execution of the Laws in the Defence of Parliaments, and the just Freedom thereof.

For the Forces about Hull, His Majestie will remove them when He hath attained the end for which they were brought thither; When Hull shall be reduced again to His subjection, He will no longer have an Army before it; And when He shall be assured that the same necessity and pretence of publique good, which took Hull from Him may not put a Garrison into Newcastle, to keep the same against Him, He will remove His from thence, and from Tinmouth; Till when, the Example of Hull will not out of His memorie.

For the Commissions of Array, which are Legall, and are so proved by a Declaration now in the Presse, His Majestie wonders why they should at this time be thought grievous, and fit to be recalled, if the fears of Invasion and Rebellion be so great, that by an illegall pretended Ordinance it is necessary to put His Subjects into a Posture of Defence, to Array, Train and Muster them, He knows not why the same should not be done in a regular, known, lawfull way: But if in the execution of that Commission, any thing shall be unlawfully imposed upon His Subjects, His Majestie will take all just and necessary care for their redresse.

For His Majesties coming neerer to His Parliament,

ment, His Majeſtie hath expreſſed Himſelf ſo fully in His ſeverall Meſſages, Anſwers, and Declarations, and ſo particularly avowed a reall fear of His Safety, upon ſuch inſtances as cannot be anſwered, that He hath reaſon to take Himſelf ſomewhat neglected. That ſince upon ſo manifeſt Reaſons it is not ſafe for His Majeſtie to come to them, both His Houſes of Parliament will not come neerer to His Majeſtie, or to ſuch a place where the Freedom and Dignity of Parliament might be preſerved. However His Majeſtie ſhall be very glad to hear of ſome ſuch example in their puniſhing the Tumults (which He knows not how to expect, when they have declared, That they knew not of any Tumults, though the Houſe of Peers deſired, both for the Dignity and Freedom of Parliament, That the Houſe of Commons would joyn with them in a Declaration againſt Tumults, which they refuſed (that is neglected to do) and other ſeditious Actions, Speeches, and Writings, as may take that Apprehenſion of danger from Him, though when He remembers the particular complaints Himſelf hath made of buſineſſes of that nature, and that in ſtead of inquiring out the Authors, neglect of Examination hath been, when offer hath been made to both Houſes to produce the Authors (as in that Treaſonable Paper concerning the Militia) and when He ſees every day Pamphlets publiſhed againſt His Crown, and againſt Monarchy it ſelf, as the Obſervations upon His late Meſſages, Declarations, and Expreſſes, and ſome Declarations of their own, which

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give too great incouragement in that Argument to ill-affected Persons; His Majestie cannot with confidence entertain those hopes which would be most welcome to Him.

For the leaving Delinquents to the due course of Justice; His Majestie is most assured He hath been no shelter to any such: If the tediousnesse and delay in prosecution, the vast charge in Officers fees, the keeping men under a generall Accusation without triall a whole yeer and more, and so allowing them no way for their Defence and Vindication, have frighted men away from so chargeable and uncertain an attendance; The Remedie is best provided where the Disease grew. If the Law be the measure of Delinquencie, none such are within His Majesties Protection: But if by Delinquents, such are understood who are made so by Vote, without any trespasse upon any known or established Law; If by Delinquents those nine Lords are understood, who are made Delinquents for obeying His Majesties Summons to come to Him, after their stay there was neither safe nor honourable, by reason of the Tumults and other violencies, and whose Impeachment, He is confident, is the greatest breach of Priviledge, that before this Parliament was ever offered to the House of Peers; If by Delinquents, such are understood who refuse to submit to the pretended Ordinance of the Militia, to that of the Navie, or to any other which His Majestie hath not consented to, such who for the Peace of the Kingdom, in an humble manner, prepare Petitions to

Him, or to both Houses, as His good Subjects of London and Kent did, whilest seditious ones, as that of Essex, and other places, are allowed and cherished; If by Delinquents such are understood, who are called so for publishing His Proclamations, (as the Lord Major of London) or for reading His Messages and Declarations (as divers Ministers about London and elsewhere) when those against Him are dispersed with all care and industry, to poison and corrupt the Loyalty and Affection of His people; If by Delinquents, such are understood, who have or shall lend His Majestie Money, in the Universities, or in any other places; His Majestie declares to all the world, That he will protect such with His utmost Power and strength. And directs, That in these cases they submit not to any Messengers or Warrants; It being no lesse His duety to protect those who are innocent, then to bring the guilty to Condigne punishment, of both which the Law is to be Judge. And if both Houses do think fit to make a Generall, and to raise an Armie for defence of those, who obey their Orders and Commands; His Majestie must not sit still, and suffer such who submit to His just Power, and are solicitous for the Laws of the Land, to perish, and be undone, because they are called Delinquents: And when they shall take upon them to dispense with the Attendance of those who are called by His Majesties Writ, whilest they send them to Sea to rob His Majestie of His Ships, or in to the severall Counties, to put His Subjects in Arms against Him, His

Majestie

Majeſtie (who onely hath it) will not loſe the power to diſpenſe with them to attend His own Perſon, or to execute ſuch Offices as are neceſſary for the preſervation of Himſelf and the Kingdom, but muſt protect them though they are called Delinquents.

For the manner of the proceeding againſt Delinquents, His Majeſtie will proceed againſt thoſe who have no Priviledge of Parliament, or in ſuch caſes where no Priviledge is to be allowed, as He ſhall be adviſed by his learned Councell, and according to the known and unqueſtionable Rules of the Law, it being unreaſonable that He ſhould be compelled to proceed againſt thoſe who have violated the known and undoubted Law, onely before them who have directed ſuch violation.

Having ſaid thus much to the particulars of the Petition, Though His Majeſtie hath reaſon to complain, That ſince the ſending this Petition, they have beaten their Drums for Souldiers againſt Him, Armed their own Generall with a Power deſtructive to the Law and Liberty of the Subjects, And choſen a Generall of their Horſe; His Majeſtie out of His Princely love, tenderneſſe and compaſſion of His People, and deſire to preſerve the Peace of the Kingdom, That the whole force and Strength of it may be united for the defence of it ſelf, and the relief of Ireland (in whoſe behalf He conjures both His Houſes of Parliament, as they will anſwer the contrary to Almighty God, His Majeſtie, to thoſe that truſt them, and to that bleeding miſerable

Kingdom, That they ſuffer not any Moneys grant-ed and collected by Act of Parliament, to be diverted or imployed againſt His Majeſtie, whileſt His Souldiers in that Kingdom are ready to Mutiny, or periſh for want of Pay, and the barbarous Re-bells prevail by that incouragement) Is graciouſly pleaſed once more to propoſe and require;

That His Town of Hull be immediately delivered up to Him, which being done (though His Majeſty hath bin provoked by unheard of Inſolencies of Sir John Hotham, ſince his burning and drowning the Countrey, in ſeizing His Wine, and other Provi-ſions for His Houſe, and ſcornfully uſing His Ser-vant, whom He ſent to require them, ſaying, It came to him by Providence, and he will keep it; and ſo refuſing to deliver it, with threats if he or any other of His fellow Servants ſhould again repair to Hull about it: And in taking and detaining Priſoners divers Gentlemen, and others in their paſſage over the Humber into Lincolnſhire, about their neceſſary occaſions, and ſuch other indignities, as all Gentle-men muſt reſent in His Majeſties behalf) His Ma-jeſtie to ſhew His earneſt deſire of Peace (for which He will diſpenſe with His own Honour) and how far He is from deſire of Revenge, will grant a Free and Generall Pardon to all Perſons within that Town.

That His Majeſties Magazine taken from Hull, be forthwith put into ſuch hands as He ſhall appoint.

That His Navie be forthwith delivered into ſuch hands as He hath directed for the Government thereof;

thereof; The detaining thereof after His Majesties directions published and received to the contrary, and imploying His Ships against Him, in such manner, as they are now used, being notorious High Treason in the Commanders of those Ships.

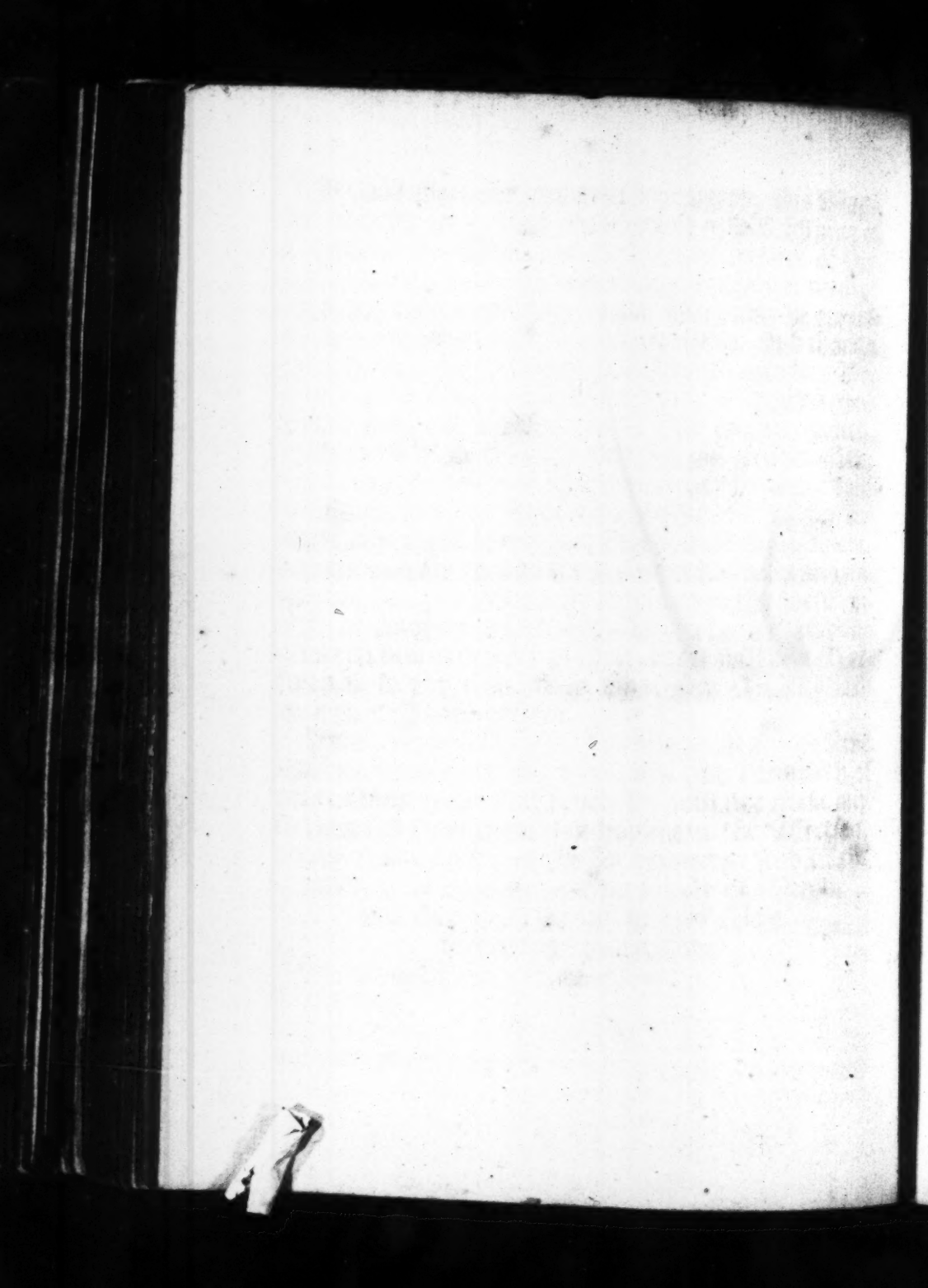
That all Armes, Leavies and Provisions for a War, made by the Consent of both Houses (by whose Example His Majestie hath been forced to make some preparations) be immediately laid down; And the pretended Ordinance for the Militia, and all Power of imposing Laws upon the Subject, without His Majesties Consent, be disavowed, without which the same Pretence will remain to produce the same Mischiefs; All which His Majestie may as lawfully demand, as to live, and can with no more Justice be denyed Him, then His Life may be taken from Him.

These being done, and the Parliament adjourned to a safe and secure Place, His Majestie promises in the presence of God, and bindes Himself by all His Confidence and Assurance in the Affection of His People, that He will instantly and most cheerfully lay down all the Force He shall have raised, and discharge all His future and intended Leavies, That there may be a generall face of Peace over the whole Kingdom; And will repair to them, and desires that all Differences may be freely debated in a Parliamentary way, whereby the Law may recover its due Reverence, the Subject his just Libertie, and Parliaments themselves their full Vigour and Estimation; And so the whole Kingdom, a blessed Peace, Quiet, and Prosperity.

If theſe Propoſitions ſhall be rejected, His Majeſtie doubts not of the Protection and Aſſiſtance of Almighty God, and the ready concurrence of His good Subjects, who can have no hope left them of enjoying their own long, if their King may be oppreſſed and ſpoiled, and muſt be remedileſſe. And though His Towns, His Ships, His Armes, and His Money be gotten and taken from Him, He hath a good Cauſe left, and the Hearts of His People, which, with Gods bleſſing He doubts not, will recover all the reſt. Laſtly, if the Preſervation of the Proteſtant Religion, the defence of the Liberty and Law of the Kingdom, the Dignity and Freedom of Parliament, and the Recovery, and the Relief of bleeding and miſerable Ireland, be equally precious to the Petitioners, as they are to His Majeſtie (who will have no quarrell but in defence of theſe) there will be a cheerfull and ſpeedy Conſent to what His Majeſty hath now propoſed and deſired.

And of this His Majeſtie expects a full and poſitive Anſwer by Wedneſday the ſeven and twentieth of this inſtant July: Till when He will not make any Attempt of Force upon Hull, hoping in the Affection, Duty and Loyalty of the Petitioners: And in the mean time expects that no ſupply of Men be put into Hull, or any of His Majeſties Goods taken from thence.

FINIS.



29

A PETITION OR DECLARATION,

Humbly desired to be presented to the view of His *most Excellent Majestie*;

By all his MAJESTIES most Loyall and Dutifull Subjects.

Shewing the great danger and inconveniences that will happen both to the King and Kingdome, if either His Majestie or His People desert His Grand and most faithfull Councell, the *High Court of Parliament*.



By Hen. Parker Esqr.

17 July

London Printed, 1642.

A MOST HUMBLE *PETITION*, AND *DECLARATION*.

Humbly ſheweth

THat his Maieſty having firſt declined, and after deſerted and ſince by force of Armes prepared to invade his Great Councell (as we conceive) doth now expect a concurrence therein according to ſeverall meſſages and commands, not onely from divers perſons of both houſes of Parliament, but alſo from all his loving Subiects, amongſt whom we of the Citie of *London* are no inconſiderable number.

That we conceive (as the caſe now ſtands) that it cannot be, but a moſt impious and miſchievous thing in us, either to forſake, or by arms to ſeek the deſtruction of that ſacred Court; for theſe Reaſons.

Firſt, becauſe in former ages this Kingdome hath very ſeldome relinquiſht its repreſentative, elected, intruſted Councell, and when it hath, it hath ſoon found cauſe to repent that Treachery, and inſtability, & commonly that Repentance proved fatall both to King & kingdom.

Secondly, That private Councell by which his Majeſty is incenſed againſt his generall Councell, obſcures it ſelf from the world; neither their names nor qualities, nor their grounds of exception are declared or avowed. And ſince his Majeſtie is now attended by ſo many Peers, Councellors of ſtate, Judges, and Lawyers, and hath ſufficient Forces to commence warre, and cannot be imagined to obey the conduct of meere private reaſon, in a matter of ſuch tranſcendent conſequence, we are apt to thinke, that the promoters of this horrid warre would not conceale themſelves and their grounds, if they were not Papiſts, Prelates, Delinquents, neceſſitous Courtiers, or ſuch mercinary Swordmen, as no Nation nor age ever expected faith or pietie from. And there is a rumour here ſpread, that divers of the Nobles now in his Majeſties traine departed not from hence without great ſolicitation, and have not that freedome now of advice, or of acceſſe to his Majeſtie, or receſſe to the Parliament, as was expected, nor does any thing under their hands publikely teſtifie, how far e they adjudge this Parliament

trayterous, or this warre gainſt it juſtifiable. And yet policy, juſtice, honour muſt needs inforce this, and doth challenge it both from his Majeſtie and from them.

Thirdly, we having lived nearer and beene more jealouſly intentive eye and eare witneſſes of Parliamentary proceedings, then remoter counties, have not beene able to diſcover any diſloyaltie in the major part of Lords and Commons, but on the contrary, have ſeene all the ſlaunders of their enemies, detected of villanous falſhood and malice, as in the maine matters of ingroſſing the publike treaſure to their owne uſe, or ſeeking to corrupt the *Militia* of the Land, that thereby they might tirannize over King and kingdome, we beleeve, we ſee, we know the contrary, and ſo muſt needs all ſober men.

Fourthly, if his Maieſtie did not relie upon allegations without prooſes, and if thoſe allegations alſo were not full of uncertaintie and inſuffiency many times, no blood need to be ſhed in this difference, a legall debate even in Parliament it ſelfe would ſift out the truth to the ſatisfaction of all the kingdome, and neither the Orators tongue, nor the ſouldiers arme (whom none but times very calamitous uſe to imploy) neede here to be ingaged: for ſometimes his Maieſtie profeſſes to have honorable thoughts concerning the Parliament, blaming onely the too great influence which ſome malignant partie hath upon both houſes, yet his Maieſtie names no malignants, nor ſpecifies the nature of that influence; ſometimes his Maieſtie chargeth by name ſome few of each Houſe, and promiſeth particular charges, but publiſheth none, ſometimes his Maieſty inveigheth againſt ſome particular Votes of the maior part of both Houſes, condemning them as treaſonable, and apparently illegall, but taketh no iſſue, nor aſſigneth any legall tryall, nor alloweth any appeale from his owne breaſt and Sword, and though in very termes no warre is confeſſed againſt the Parliament, yet it is manifeſtly levied againſt Sir *John Hotham, &c.* for being an Actor under the Parliament, and treaſon is fixed upon all ſuch as obey the ordinance of both Houſes: and yet both Houſes themſelves muſt not be thought to be aymed at; and as there is uncertaintie in the parties charged ſo there is the like in the crimes imputed, for ſometimes the ordinance concerning the *Militia*, beares the burthen of all, ſometimes ſome other plots & conſpiracies of bringing in an arbitrary power, and Ariſtocraticall uſurpation over King and kingdome, both are intimated, and a more ſatisfactory narration of particulars are promiſed, but we ſee no ſuch thing as yet performed. And thus the caſe not being yet rightly ſtated, nor the certaine traytors nominated nor the certaine

treaſons

treaſons declared, nor any other interpreter of Law, but his Maieſtie alone without any of his Peeres or Judges admitted, yet we are moved to betray that *treſhault* aſſembly, whom all law, conſcience and intereſt, nay, all that is ſacred or can be neare or deare unto us, bindes us to defend with our lives, till wee are clearely convinced of their falſhood to us.

Fiftly, divers exceptions taken againſt the Parliament much inſiſted on, as that they may vote the King to be at *London* when he is at *Yorke*, or declare treaſon to be loyaltie, and loyaltie treaſon, &c. ſavour of meere merriment, and require no other anſwer, if the ſadneſſe of the times would allow it, for though generall conſent inable the Parment very farre, whilſt it is not abuſed, yet that being all the *Baſis* of their power when that ſhall fall away (as it doth when groſly abuſed) all derivative power vaniſhes with it; and Story tells us that the Kingdome ſometimes hath cauſeleſly out of levetie and love of noveltie, betrayed the Parliament, but no Age ever ſaw one Parliament that proved treacherous to the whole kingdome.

Sixtly, as we ſee none but good fruits in this publike Councell, ſo we ſee none but bad in its private oppoſite, for when we ſee his Maieſty at the ſame time raiſing Forces here againſt a Parliament, not iuſtly convinced of treaſon, and yet not affording his ready aſſiſtance to ſupplies for *Ireland*, whilſt many Proteſtants are murdered daily there for want of the ſame, and that by the hands of thoſe bloody miſcreants whom his Maieſtie never mentions without horror. And when wee ſee all intentions of forces abiured, and with ſuch high imprecations diſclaymed, except for a guard onely, and yet as ſoone as Forces are increaſed thereby, open defiance proclaimed to all which adhere to the Parliament in orders made for publique ſafetie. And when we ſee the intruſting of the publike *Militia* into faithfull hands by Authority of the whole ſtate thundred againſt as oppreſſive to the Subiect, and yet at the ſame time, Commiſſions of Array iſſued out to ſuch as my Lord *Rivers*, &c. the ſaid Commiſſions being as illegall and vexatious, and dangerous, and ſo generally knownto be; as the Ship-Scot was, when we ſee theſe things and many other like we grieve, we bleed inwardly for his Maieſty, & it ſeemes prodigious to us that ſo gentle a Prince ſhould indure ſo much, ſo many yeares together for ſuch Miniſters ſakes contrary to the prayers and advertiſements of this whole glorious Britiſh Monarchy.

Seventhly, his Majeſtie reſts onely in generalls (which according to his Majeſties owne words amount to juſt nothing, for as generall complaints of ſubverting Law, and ſubjecting both King and King-

dome to lawleſſe Arbitrary rule, are preſſed againſt the Parliament, ſo nothing but generall promiſes, of making us a happy people, and conſenting to all juſt requeſts, are uttered by his Maieſtie: at this preſent when his Majeſtie prefers private adviſe before publique, yet he attributes generally all due reſpect to Parliaments: And when his Majeſtie takes up the Sword againſt the Parliament, the higheſt Court of Law in *England*, and not condemned, but by Edict Law onely, (no Peere, Judge, &c. appearing in the condemnation) yet this ſword is ſaid to be taken up meerely to protect the Law; This ſtrange perſecution of a Parliament, and all its favourers, by fire and ſword, which to our ordinary apprehenſions ſeemes ſo diſmall and fatall, eſpecially at this time, when it is as great a benefit to Popiſh Rebels in *Ireland*, as it is a ſcourge to loyall Proteſtants in *England*, & this muſt ſeeme not only to ſtand with his Majeſties generall expreſſions of Grace, but in a generall ſenſe it is it ſelf an act of Grace.

And this is not wonderfull, for we know that whilſt the Ship-ſcos, and all other Projects and Monopolies lay heavyeſt upon us, in all our ſore grievances and violations, generall expreſſions of Grace did ever accompany them, though they rather added than diminiſhed to the weight of our ſorrows. And therefore we have now the leſſe reaſon to comfort our ſelves with generall aſſurances, eſpecially ſince deeds of hoſtility faile not to attend our ſweeteſt words of clemency; Nay, and in the ſame Manifeſtoes, as we finde profeſſions favouring all of Law, right, and limited power: ſo we finde withall intermingled divers poſitions placing the King beyond all Law, right and limitation, and reducing Parliaments to leſſe power than ordinary Courts.

In all ſubmiſſive humility therefore we humbly proſtrate our ſelves before his Majeſties feet, with the pious tender of theſe our earneſt ſupplications.

Firſt, That it would pleaſe his Majeſty, in a war of this confounding nature to the three Kingdomes at once, and to the true Religion, in them to have recourſe to the impartiall adviſe of former ages, rather then of this.

Secondly, to abandon the Councels of Papiſts, as well ſuch as goe to Church by diſpenſation, as not, and as well ſuch as ſend inſtructions from beyond the Sea, as thoſe which are here more viſible; and in the ſame manner to reject the advertiſements of Delinquents, Prelates, Souldiers, &c. whoſe known intereſts makes them incompetent adviſers in this caſe, no age having a paralell to it, and if his Majeſty conceives publike adviſe to be partiall at this time; yet to let the king-

dome

ſome know what private adviſe is hearkened to, and what the quality and grounds of it is, for the better vindication of his Majeſties Honour, and the more full ſatisfaction of all true Proteſtants.

Thirdly, To make a further gueſſe at ſome of his Majeſties Councellors, by thoſe falſe ſlanders of Treaſons which they have powred into his Majeſties eares, and are now diſproved to all the world.

Fourthly, That his Majeſty would not admit of any crime in the Parliament, but ſuch as beares the ſtamp and form of a legall and judiciall accuſation; and inſtead of generall invectives, to publiſh the certain kinde of Treaſons, and names of Traytors, and the certainty of his Majeſties evidence, and how far his Majeſty will refer the tryall thereof to any peaceable treaty, laying down the ſword in the meane time, without diſadvantage to either ſide, for if the offence of the Parliament be that they have been too zealous of the ſafety of the Kingdome, in making Ordinances to ſettle the *Militia*, Then the queſtion is only, whether or no the King hath ſuch a ſole intereſt in the Towns, Forts, &c. and ſtrength of the Kingdome, as that he may at pleaſure intruſt them to ſuſpected Subſtitutes, in time of danger, without generall adviſe, nay contrary to generall conſent. And this ſeemes a ſtrange ground for ſuch an uncouth diſmall war, at ſuch a time as this, when it makes our Lords and Commons worſe Rebels then the *Iriſh*, and chuſes rather that the Proteſtant Religion, together with the Crowne there ſhall periſh, then any truce ſhall be granted here, or any umpirage admitted. It cannot but be better that the State of *Scotland* were intreated to mediate and arbitrate in this difference, then that ſo unſeaſonable and unnaturall a war ſhould be waged. For if Sir *John Hotham* be not fitter to be truſted than Captain *Leg*, and my Lord of *Warwicke* then Sir *John Pennington*, yet the Kings intereſt is not altered, nothing but the ſubordinate perſon is changed, and if this be not allowed to a Parliament, the Subject hath no remedy nor power of defence in any danger when the King miſtakes both his friends and foes: but if this be allowed, the King ſuffers nothing by it. He which ſerves the State faithfully, muſt needs ſerve the King faithfully, (it is to be wiſhed, the contrary were as true) a generall defection is not to be feared, nor could be redreſſed if it ſhould happen, and except in caſe of generall defection, the State cannot chuſe to the diſadvantage of the King: But if the *Militia* be not the main cauſe of this war, if any other ſuper-emergent exceptions, againſt any particular perſons, in, or out of Parliament may be taken, this may be debated, and accommodated legally without blood, except one ſide will declare it ſelf not to be ſatisfied

otherwiſe

otherwiſe then by blood. Till theſe things be better cleared no Force ought to be uſed, and if the King will admit of no truce, it will not be ſaid that the Parliament takes up Armes againſt the King, but the whole kingdome in its repreſentative Court defends it ſelfe againſt ſuch as have ſeduced, and uniuſtly incenſed the King, and ſuch, as though they have uſurped the Kings perſon, and word, and command, yet have not ſo true a right to his vertue, and authoritie, nor ought to bee held ſo friendly thereunto as the Parliament.

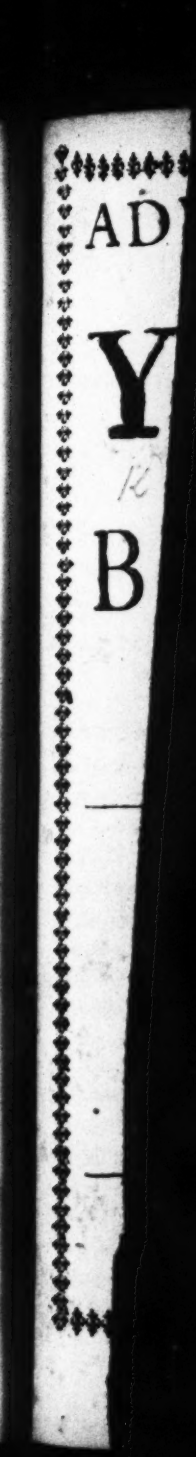
Fiftly, not to make the Parliaments arbitrary power in declaring Law, &c. any ground of charge ſince this ſtrife betweene prerogative and libertie muſt be decided, and by the Law it ſelfe without ſome interpreter cannot, and ſince his Maieſtie does not claime that ſole interpretation, and ſince the Parliament cannot be ſuſpected therein.

Sixthly, to judge of the Councellours and Fomenters of this warre by the favour which it beares to the Iriſh Rebellion, and the diſagreement thereof with his Majeſties former gracious profeſſions: and at leaſt to hearken to a truce till the Iriſh warre be ended, except the Lords and Commons ſeeme more deteſtable Traytors than the Iriſh Rebells.

Seventhly, That his Maieſtie will let us know ſomething in particular concerning our priviledges, in and out of Parliament, and what latitude of authority and power ſhall be granted to the repreſentative body of the whole Kingdome, even when his Maieſtie likes better of private adviſe; and alſo how farre his Maieſtie will grant his Royall Prerogative to be within the Cognizance and Declaration of the Lords and Commons, becauſe in our underſtanding to have no right, and no impartiall Judge of that right, and to have no limits, and no knowne limits is one and the ſame thing.

Now therefore our humble and heartie deſires to his Majeſtie are, that he would be graciouſly pleaſed to condiſcend to theſe ſo neceſſary things, now that ſo ſtreaming a Comet of bloody aſpect hangs over our heads, and ſo abominable a warre is commenced amongſt us, it will facilitate a happy and faire accommodation, it will diſappoint the greateſt adverſaries of the Church and State, it will make his Majeſties raigne more bleſſed now, and his ſtory more candid and unſtayned with blood hereafter.

And his Maieſties moſt humble Petitioners
ſhall ever pray, &c.


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30.

ADVERTISEMENTS FROM YORKE AND BEVERLY,

July the 20th. 1642.



LONDON:
Printed in the yeare, 1642.

Advertiſements from YORKE and BEVERLY.

SIR,

I Can more freely impart, becauſe I have a private Bearer. *Saturday* laſt the Earle of *Holland*, and two Gentlemen of the Houſe of Commons paſſed this City, in their way to *Beverley*: and (as I have it from an eye Witneſſe) that night had acceſſe to His Majeſty with their Petition. The Earle made a very humble and Loyall expreſſion on behalfe of both Houſes, informing His Majeſty, *That no Subjects he had more deſired His Honour, Safety and Proſperity, the advancement of true Religion, and this Kingdomes peace, then they:* That if His Majeſty did beleeve the contrary, it was through the miſrepreſentations of ſuch Malignants, who (to atchieve their own ends) covet to ruine our Religion and Laws, who by a Civill Warre, would devoure the Subject, in fine, His Majeſty.

Moreover, the Earle beſeeched His Majeſty to accept the Petition, being as full of Affection, and Loyalty, as could proceed from Subjects, and to remember His Fathers Motto, BLESSED ARE THE PEACE-MAKERS.

His Majeſty heard it read, ſaid, *it was a matter of conſequence*, &c. *That the Parliament ſhould know, He would not looſe His Rights; that he had the affections of the People to aſſiſt him for a reparation, and His Life ſhould goe in the acquiring thereof.* Theſe expreſſions much amazed us, being hopefull that Petition would have found both Favour and Grace. This jumps with our Feares, that no

Anſwer of Peace is to be expected from hence, however the Parliament hath been blinded with Proteſtations, and Invocations, of God, Heaven and Earth, *that nothing but a Guard is intended.* We marvell at the great number of Ordnance, ſtrange Pieces of Battery, thouſands of Piſtolls, great Saddles, and Carbines bespoken ſo long ſince in *Holland* (whereof great quantity are come hither, thanke the Jewells of the Crown) if nothing but a Guard be intended. It is moſt certain that His Majeſty had never more need of a Guard, if deſperate wretches, and Trayters (imbraced at Court) can endanger him.

Divers Commanders out of poore *Ireland*, who left their imployment againſt the Rebells, to come againſt Vs, produce *C. R.* for their Warrant; it is a ſad buſineſſe, but a truth, and ſo you may informe the Parliament.

Here are Mr. *Hide*, and *Holborne*, two Lawyers, that doe much mischiefe; the one makes himſelfe as familiar with the King as if his fellow, hath been ſeen ſeverall times to pull His Majeſty by the Cloak, and when he talks with Him, to play with the Kings Bandſtrings; the other will maintain the Legallitie of the Commiſſion of *Array*, though he was of a quite contrary opinion when *Ship-money* was argued: but blame him not, the caſe is altered.

In a word, (becauſe here is no other intent, by ought that appeares, ſave Warre) know what Forces the Cavaliers may expect from this County: neare 250. Horſe wilbe raiſed by the meanes, and coſt and charges of Sr. *Jo. Goodriche*, Sr. *Peter Midleton* a Papiſt, Sr. *Thomas Metham*, Sr. *Francis Worthley*, Mr. *Thwing*, a Papiſt, Mr. *Hilyard*, Sr. *William Savile*, Mr. *Bellaſſis*, Sr. *Jordan Metham* a Papiſt, and ſome few others of the Gentry of this Countie.

There are under Command of the Lord *Willoughbie*, Sonne to the Lord *Lyndſey*, Sr. *John Biron*, the Lord *Grandiſon*, and ſome others, neare upon 1800. Horſe, which at *Nottingham* (the place of Randevouſe, intended as we heare) will in 3. dayes Warning be all in a Body. There are Horſes privately Liſted (you may gueſſe by whom) in *Lancaſhire*, *Cheſhire*, *Durham*, and other Counties that are ready to March to aſſiſt thoſe: It is ſaid in the Southern Counties the like are expected. You may ſee your ſimplicitie, who becauſe of *Proteſtations*, have neglected *Preparations*, Heaven and Earth may beare witneſſe of your ſlowneſſe.

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In few words, if you doe not night and day Arme, Arme, and prepare your ſelves to preſerve your peace of the Kingdome, you will be over-runne before you be aware: you will looſe the people that will live and dye with the *Parliament*, to preſerve His Majeſty, our Laws, and Religion: for it is apparent (to us here) the Biſhops and looſe Clergie, and papiſts, joyn all their eſtates, ſome openly, others underhand, to deſtroy our Religion, and to ingage a Civill Warre; and our Archbiſhop of *Yorke* is not the leaſt guilty hereof. When ever the *Parliament* draws any conſiderable Forces into a Body (for if they will ſave their lives, and you of the City of *London*, they muſt doe it) our Freeholders will not hurt you, they may perhaps help you.

Our Trained Bands of the two broken Regiments of Sr. *Thomas Metham*, and Sr. *Robert Strickelands*, goe coldlie to the ſervice againſt *Hull*, and are reſolved never to come neare the waſte of a Windmill: indeed many of them runne home out of a diſlike to the ſervice: but the Villainous Cavaliers, make ſtay of their Arms, and put them into the hands of ſome that are more fit for deſperate ſervice. Let all the Counties of *England* look to their Armes of the Trained Bonds, for if they conform not themſelvs to the Cavaliers deſigne, their Arms ſhall be diſpoſed to perſons fit for the purpoſe; and the running Army of Horſe, will compell Obedience. And to give more countenance to the Cavaliers deſigne, perſons fit for their ends are put in Commiſſion in all Counties, and moſt perſons well affected to Religion and the Common-wealth, are put out in all the Counties of the Kingdom (20. in our County) which maks us more to hate the Cavaliers & their Councell, that thus prevailes with His Maieſtie, and more firmly unites us to theſe of our beſt and ancienteſt Gentry, that are thus put out of Commiſſion, for diſcharging their Conſcience, and refuſing to condiſcend to a Guard, which they now plainly ſee was to intrap them in an ingagement of a Warre againſt the Parliament. It's like it may produce the ſame effects in other Counties: Ile tell you who are put in Commiſſion, as Juſtices Generall throughout all the Counties of the Kingdome; Five Courtiers, the Duke of *Richmond*, the Lord *Savile*, Lord *Faulkland*, the *Comptroler*, and Mr. Secretary *Nicholas*. I heare Judge *Heath* hath In-

 ſtructions

ſtructions to declare to us this Aſſiſes, that if we will preſent our grievances to His Maieſtie, we ſhall have redreſſe, the Parliament being ſlow in hearkening to, or remedying of them.

There will bee an indeavour in all Counties to have a ſelect *Grand-Jury*, for that ſervice, as was procured in *Kent*, in Judge *Mallets* lent Circuit.

The Lord of *Newcaſtle* fortefieth daily at *Sheilds*; but the Kings Ships that lie there by direction of the Parliament, examines and ſearches all Ships that come in: there are yet but 48 Horſe come in to the Lord of *Newcaſtle*. Its thought the Subjects of *Scotland* intend humbly to ſupplicate His Majeſties, to give leave they may come and meet the 80000l. (Brotherly aſſiſtance,) now to be paid them, with a conſiderable ſtrength to conduct the ſame into *Scotland*, from ſuch place as the *Parliament* ſhall direct, in regard of the troubles, by the *Cavaliers* and *Papiſts* that are now in this Kingdome. The next week is a great meeting in *Scotland*; which will produce ſome effects tending we hope to the peace of this Kingdome. I have received juſt now Intelligence from ſo good a hand; as you may confidently report it for certaine, that His Majeſtie hath returned a moſt ſharpe anſwer to the *Parliaments* petition, full of bitterneſſe, much after the *Cavaliers* and Mr. *Hides* daily expreſſions. It ſeems they have prevailed with His Ma'eſty not to condiſcend to a *Peace*; 1. *Vnleſſe* Hull *be delivered up.* 2. *The Magazine* (*from thence taken*) *reſtored.* 3. *The Navy put into ſuch hands as His Maieſtie ſhall appoint, without conſent of either Houſe.* 4. *That the Parliament ſhall bee removed to ſome other place.* 5. *That the nine Lords Impeached; that have done as much as in them lay, to diſſolve the Parliament, that the Members of the Houſe of Commons, that have deſerted the ſecuritie of Parliament, and refuſed to come to Parliament after ſummons that Hilly-and who called the Parliament Traitors, that* Savill *and* Lindſey; *that violently uſed thoſe that endeavoured to Petition the King ove* Heworth-moore *to returne to His Parliament: that* Beckwith *the Papiſt, and thoſe that beate the Officers of Parliament, may not be eſteemed as Delinquents; and diverſe other weightie things His Maieſtie inſiſts upon, expecting an Anſwer on* Wednſday *next.*

FINIS.





TERRIBLE 31

NEVVES

FROM

HVLL:

Concerning a great Conſpiracy which was intended againſt Sir *John Hotham*, and the reſt of the Inhabitants of the ſaid Town, by divers Cavaleers, who lay neer unto the ſaid town of HULL.

Wherin is Declared how this Plot was diſcovered, and how Sir *John Hotham* plaid againſt them with his Ordinance, and beat them off from the Walls, killing a great number of them.

Alſo the Kings Majeſties Command to the Earle of *Warwicke*, and the Earl of *Warwicks* Anſwer to the ſame, Declaring his Loyall Intention and Reſolution, concerning the Kings Majeſty, and both Houſes of *Parliament*.

Likewiſe the *Parliaments* Reſolution concerning the Earl of *ESSEX*.

John Brown Cler. Parliamentorum,

July 20. LONDON, Printed for Edward Iohnſon.

TERRIBLE

NEWS

FROM

HAYTI.

HIS

Majeſties Command to the Earl of Warwick *Admirall of the Navie.*

THe Diſtempers of this Kingdome are apparently known and made manifeſt to the whole World; inſomuch that this Kingdome is made a laughing ſtock and a ſcorn to all Nations, having lived ſo peaceably in former times, and now beginning a CivillWar amongſt our ſelves; the Cauſers wherof is the malignant Party, who doth ſeek to beget a miſ-underſtanding betwixt his *Royall Majeſty*, and the *Honourable Court of Parliament.*

Whoſe Endeavours, and induſtrious pains is for the Glory of his Majeſty, and

for the prosperity and well-fare of this Kingdom, and so make true Religion flourish in this Iland of *Britain*; but because I will not deviate too far from my intentended purpose, nor trespasse too far upon the Readers patience, I will now relate and come to my full intended purpose, following.

Upon the 14 or 15. day of this instant month of *JULY*, 1642. a Noble-man was Riding neer to the *Town* of HULL, (and as it was thought to surprize the town) there came an unwelcom'd Messenger to him from HULL, to receive and demand that Debt which he hath a long time owed, which was a Bullet from a Morter-piece, and there he received his Deadly Wound, and paid his last Debt which he owed.

Thus have you heard a true an Exact Relation of the Death of this Noble-man and an honourable Peer of the Realm, but received an untimely death, and had it not bin for the Divine Providence of God, we had lost many more, yet since his Death, there

there hath bin many more ſlain, as may appear by this inſuing Relation.

Upon Monday laſt, being the 18 day of this inſtant month of July, 1642. *there was Letters read in the honourable Court of Parliament, which came from Sir* John Hotham, *importing a a great and horrible Conſpiracie againſt the Town of* Hull, *plotted and invented by ſome Evill-affected ſpirits that were reſident in the ſaid Town, they having given notice therof to the Cavaleers, which joyned with thoſe that were in the town, and to bring their miſchievous and Divelliſh Deſigns about, they agreed that one of them ſhould fire his houſe, living at one end of the town next to a Fort, or Bulwarke, that ſo by that means they thought to enter, and to overcome the Town, which he did accordingly; but praiſed be the Almighty for his happy Deliverance.*

For no ſooner were the houſe on fire, but immediatly Sir John Hotham *had intelligence of it, who with all ſpeed cauſed the Drums to be beat up, and marched towards the ſaid Fort, where divers Cavaleers were entring, but they were ſoon beaten off, and many of them ſlain.*

Vpon

There was a Letter read in the House of Commons, on Saturday last, which came from Sir John Hotham, *importing that they had taken a half Moon, being raising neer the town (as conceived by his Maiesties direction) which would have much annoyed and hindered all provision that should have come by Sea; that he sent Sir* John Meldram *out with* 500. *men, to hinder their Proceedings therin; Upon the neer approach of whom the Pioners and Workmen ran all a way, leaving the said Worke unperfected, which he hath demolished, and therin they tooke the L.* Faulconbridge, *and Master* Bellasis *a Member of the House of Commons prisoners, with* 4. *pieces of Brasse Ordinance, and* 20. *Cavaleers, desiring the Houses pleasure to be known therein, whether they should be sent up to London, or no; which took the houses up some time in consideration therof, what most expendiest to be done.*

Likewise the said Town is now in a lamentable and fearfull Distraction, by reason they cannot agree amongst themselvs, some refusing to be under the Command of Sir *John Hotham.*

The

The Houſe of Commons taking into Conſideration the Eſtate of the aforeſaid Town of *Hull*, Reſolved and concluded that there ſhould be immediatly 2000. men diſpatched and ſent down for the relief therof, together with other Proviſions fitting to be prepared and forthwith ſent, for the better ſecurity therof.

The Inhabitants of *Dorſetſhire* is alſo in a great and fearfull perplexity, by Reaſon that Mr. *Digby* is raiſing of horſe in that County, and intends to ſeize upon the *Magazine* of that County, or elſe returne to *Yorke*.

Whereupon both Houſes reſolved, that the *Deputy Lieutenants* and other Officers of that County ſhould raiſe forces to ſuppreſſe him, and bring him to the *Parliament*.

Upon *Saturday* laſt, there was a Letter read which came from the Earl of *Warwick* informing that the King had ſent a Meſſenger to him, to command him that hee ſhould ſend the ſhip (the *Lyon*) to his Majeſty before *hull*, and deliver up the Captain of

of the ſaid ſhip alſo. But the ſaid Earl returned Anſwer, that he was entruſted therwith by the Parliament, and had Order to keep the ſame for the peace of his Majeſty and Kingdom, and could not therfore deliver the ſame, untill he had received further Order from the *Parliament*.

Whereupon both Houſes ordered, That the ſaid Earl of *Warwick* ſhould not deliver up the ſaid ſhip upon any pretence of Order from his Majeſty whatſoever, without the conſent of both Houſes.

They alſo Ordered, That the Earle of *Eſſex* ſhould be Generall of the Army which both Houſes hath reſolved upon for the ſafety of the Kingdom.

Ordered that this be printed and publiſhed,

John Brown Cler. Par.

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EXCEEDING

GOOD NEWES

FROM

Beverley, Yorke, Hull, and *Newcaſtle.*

With the valliant Acts of Sir *John Hotham* over the walles of *Hull* againſt the Kings forces, and how he hath taken Ten Captaines and Cavalleres priſoners that were going to *Barton* in *Lincolneſhire.*

And how Sir *John Hotham* gave command to pull the Mayors Gowne of *Hull* off from his backe, and ſet a guard about his Houſe.

Alſo how Sir *John Hotham* gave command to burne the Houſes that ſtood betwixt the Kings forces and *Hull*, leaſt any of the Kings forces ſhould ſhelter themſelves, and ſo to aſſault the Towne.

London, Printed for *I. T.* *July* 20. 1642.

From Beverley neere Hull

Saterday the Sixteenth of *July* 1642.

Noble Sir,

AFter the tender of my ſervice, I recommend unto you an Abſtract of ſuch occurrances as hath paſſed in theſe parts, during his Majeſties Blocking or beſeiging of the Towne of *Hull*, wherein you ſhall be informed of nothing but the truth: alſo I ſhall give you a ſhort narration of ſome perticulars from *Yorke* this laſt weeke.

Saterday being the ninth of *July*, Divers Captaines and other officers being Rebells in *Ireland*, and lately taken by ſome *Scotiſh* forces there under the Command of Colonell *Montroe* was ſent over into England, and conveyed from Sheriffe to Sheriffe, and ſo brought to the King at *Yorke*, This day was they ſent for by his Maieſtie, who beg'd for pardon, but the King would not grant it, but preſently gave command they ſhould bee ſent to the Parliament. The Dutches of *Buckingham* alſo is at this preſent in *Yorke*, to begge pardon for her Husband the Earle of *Antrim* in *Ireland*, taken priſoner likewiſe by the ſaid Colonell *Montroe*, but as yet we heare not how ſhe ſpeedes.

This day Sir *Iohn Hotham* ſent to divers inhabi-

tants

tants living without the gates of *Hull*, neere unto *Beverley* gate, to depart from their houses, with their goods, necessaries, and houshold-stuffe, profering to receive them into the Towne, or else to goe to such friends as they had, whereupon their departure, hee burnt some of the said houses, and caused others to bee pulled downe, least any of his Maiesties forces (who lies intrenched neere *Hull*) should shelter themselves, and so assault the Town, it being a Maxime in war (especially in a Besieged place) to levell and demolish all places that may prove Advantagious to an enemy: As also to raise Batteries, and make such workes as may stand for their defence and security; Some difference this day hath beene betwixt Sir *John Hotham* and the Mayor of *Hull*, who refused to assist him in defence of the Towne, whereupon hee caused his Gowne to bee pull'd over his head, and set a guard before his doore.

The King hath a great strength both of Horse and Foote, whose forces are daily augmented by divers of the Gentry of the County of *Yorke*, *Lancashire*, *Cumberland*, *Westmerland*, *Northumberland*, and of many other places, who continually repaire to *Beverley*, and strongly entrench themselves there, they have made two or three workes, and planted some peeces of Ordinance upon them, which was taken out of the shippe called the *Providence*, which came from *Holland* with Ammunition to the King, and runne ashore at a Towne called *Paul*, within five or sixe miles of *Hull*, they have laboured continually to let out the water out of the meddowes,

which Sir *John Hotham* drowned, that thereby their approach towards the towne might be more ſecure & acceſſable, but all in vaine, for what was drayned out in the ebbe of the Tyde, was drowned againe at the flowing thereof.

Vpon Sunday, *July* the tenth, Sir *John Hotham* ſhot continually into the Kings works, and moſt part of the night, divers great bullets being taken up neere the Trenches, but God be thanked not a man ſlaine.

This day nine or tenne Captaines and other Cavalires were taken Priſoners by Sir *John Hotham*, who were going over *Humber* to *Burton* upon the Coaſt of *Lincolneſhir* to animate that County or elſe to force them to aſſiſt the King againſt the Parliament.

This Evening a Troop of Horſe, Commanded by Sir *Thomas Metham*, and of my Lord of *Lindſyes* Regiment ſallyed out of their workes towards *Hull*, where, in his march, he cauſed 3, Windmills to be ſet on fire, but firſt turned out the Millers, with their Wives and Children, and after retreated againe to his Quarters.

On Munday morning Sir *John* made divers ſhott with great Ordinance out of the Towne, to cleare the coaſt. Captaine *Aſhburneham* is here in the Kings Army, who came over with my Lord *Digby* from *Holland*.

This day his Majeſty removed from *Beverley*, to *Doncaſter*, and ſo to *Newarke*, conveyed by a Troope of great Horſe for his Guard, ſet out by the County of *Yorke*: The *Prince* accompanied him, but the Duke of *Yorke* returned backe to *Yorke*: His Majeſty

hath

hath ſent a Meſſage to the Parliament, for the delivering up of *Hull* unto him, before he proſecute any further, elſe he ſhall be forced to reduce it to his Obedience, he hath appointed the Parliament to meet him by a Committee at *Beverley* on Fryday laſt, it is thought he will returne to *Yorke* upon Saturday.

TUESDAY, Sir *John Hotham*, confined the Major of *Hull* to his houſe, ſetting a ſtrict guard before his doore. This day, a Petirion from *Holdernesſe*, was delivered to the King, Complayning of Sir *John Hothams* inſolencies done to them, which his Majeſtie promiſed to protect againſt.

WEDNESDAY, it was generally reported that my Lord *Digby* was gone from the King, towards *Holland* againe, upon what occaſion it is not certainely knowne; but divers reports come from the Court; that the King did not countenance his comming over, but was diſpleaſed greatly with him, the Lords about the King was diſcontented therewith likewiſe.

THURSDAY, Newes came to *Beverley*, that two great Demy Cannons and one whole Cannon was planted at *Barton* upon *Humber*, by my Lord of *Lindſeyes* direction.

This day came divers graat horſe to *BEVERLEY* from the Weſt-riding of the County: my Lord of *Cumberland* is made Generall, of the Kings Forces; His Majeſties Proclamation was proclaimed in *York* this day, declaring his purpoſe in beſeiging of *Hull*, His Majeſties intention is to Blocke it up, both by Sea, and Land; and to keepe all proviſion from it,

and

and so starve them out; which by land I am perswaded he will accomplish, if not relieved by shipping at Sea.

FRIDAY, a Warrant under his Majesties Broad Seale, came to *Yorke*, for the erecting of a new *Mynt* there, some Commissioners appointed for the same, came to veiw the place, where the old *Mynt* stood, which is now in Sir *William Greiles* possession, neere the *Minster*, where it appeares money was coyned in *Hen.* 8. Raigne.

This is all I can impart unto you for the present, so wishing a happy peace betwixt King and Parliament, that thereby the distractions of this Kingdome might be removed, I take my leave and Rest.

Yours to Command,

Beverley, July 16. 1642. *T. G.*

To the Honourable, *William Lentall* Esquier, speaker of the House of Commons in Parliament.

Honorable Ser,

WE hold it our duties to tender you this short account of our Iourney into *Worcestershire*, which fell out to be very necessary and seasonable, for we found by the way, and after our arrivall here at *Worcester* upon Munday night last, being the

the night before the Quarter Seſſions) that great preparation had beene made for the Execution of the Commiſſion of Array on this day, and great diſtempers raiſed in the Countie, by the violent proſecution of Maſter *Sherrington Talbott* (whoſe high contempts and oppoſitions againſt the Parliament ſhall be more particularly repreſented to you hereafter) giving us juſt cauſe to beleeve that there was a deſigne, hope, and probability, (with reference to other parts adioyning) to have made this Countrey a place of warre; But (bleſſed be God) our coming downe by the Command of the Honorable Houſe whereof wee are unworthy Members, hath wrought (we hope ſo effectually that the Commiſſion of Array was this day quite deſerted by the whole Countie; The Declarations of the Parliament moſt joyfully, and thankefully received, and the mindes of the People (which before were by miſ-reports, and publications of matters from *Yorke* full of anxietie and trouble) are now (we beleeve) fully ſetled, as may appeare by this incloſed Petition, which in a very full, and great Aſſembly as ever wee ſaw at any Aſsizes, or Seſsions, was by the Grand jury preſented to us, and the reſt of the Iuſtices with a great acclamation of the company then preſent, and further intimations of ten Thouſand hands more to have beene added to it, if time would have permitted.

Meane while Maſter *Sherrington Talbott* having the night before at his houſe peremtorily refuſed to obey the arreſt of the Meſſenger, as the meſſenger can teſtifie, with other his ſpeeches and actions, and com-

comming hither to this Citie in a daring manner to have executed the Commiſsion (finding his hopes faile, and his apprehenſion like to follow) ſecretly fled away, and as we heare is gone againe towardes *Yorke*, with menaces in his mouth, leaving the Lord *Dudley* (one of the chief Commiſſioners) to mannag the worke, who being not ſeconded by the Commiſſioners whom he expected (or any other) the ſame day quitted the place, leaving the City and County (thanks be to God) in good peace and quietneſſe, wherein we hope by Gods bleſſing it will continue faithfull, and firme to the King and Parliament; and of other paſſages we ſhall be ready to give the Houſe a more particular account at our returne, which we intend (God willing) ſhall be very ſpeedily. Meane while and ever with our due reſpects and beſt ſervice preſented to you, we take our leave, and reſt.

Your moſt humble, and affectionate ſervants,

John Wilde:
Humphrey Salwey.

Wedneſday, 13.
Julii, 1642.

H. Elſynge, Cler. Parl. D. Com.

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The Supplication of the Maior, Aldermen, Merchants, Mariners, Souldiers, and Townesmen of *Kingston* upon *Hull*, in the behalfe of themselves and Sir *John Hotham*, unto his Majesty.

Humbly declaring their hearty desire for Peace, and their unwillingnesse to War.

Together with their firmly united Resolution.

Presented to His Majesty at *Beverley*, on the fifteenth of *July*, being *Friday*. 1642.



London Printed for *John Johnson*, *July* 20. 1642.

The Supplication of the

Maior, Aldermen, Merchants,

Mariners, Souldiers, and Townesmen

of Kingston upon Hull, in the behalfe of

themselves and Sir John Hotham,

unto his Majesty.

Humbly declaring their hearty desire for Peace,

and their unwillingnesse to War.

Together with their firmly united Resolution.

Published to His Majesty assembled, on the fifteenth of

May, being Friday. 1642.

London Printed for John Johnson,

July 20. 1642.

THE SVPPLICATION OF THE INHABITANTS OF *Kingston* upon *Hull.*

OVt of our too apparant calamities which are ſo neare approaching, we addreſſe our ſelves unto your Excellent Majeſty, and humbly ſupplicate, and ardently deſire, and intreat your Highneſſe to deſiſt from your intended War, the thought and fear thereof abaſheth us; and the more miſerable is our preſent condition in this imminent danger, that wee

ſhould be made the firſt inſtruments of your implacable diſpleaſure.

This is far from our deſire to deſerve, and contrary to our expectation declared by your many imprecations, in Meſſages, and Declarations of Love and Peace, through your impious perfidious Counſell, proves to the contrary; to whom while your ear is open, wee can hope for none of that Love and Peace, but fear, deſolation, and deſtruction, or at leaſt the ſubverſion of our Religion, ſo dear unto us, and our fundamentall lawes and liberties.

Would to God there were an agreement and concordancy between your Majeſty and your truly honourable and faithfull Aſſembly of Parliament, whoſe greateſt ambition is your Higneſſe Honour and ſafety, and your peoples ſecurity and tranquility.

They are as your Majeſties eyes, and ingeniouſly prie into the enormities, grievances, and oppreſsions of your people. O let not your royall heart be hardened or

ſet

ſet againſt them or us, nor your Court a Sanctuary (as a Citie of Refuge) for all delinquents and run-awayes, and other evill Members of this unhappy Common-wealth, whoſe ſtudy is to incenſe your Majeſty that with inveterate hatred and to be in high diſpleaſure with us and your renowned Parliament, and poyſon your chaſt eare with the Detraction of others: whereby thoſe that have ſhewed themſelves faithfull in the cauſe of God and the Kingdome, diſcharging their conſcience and the Truſt repoſed in them, and impoſed on them have beene put out of the Commiſſion of peace, as the truſty good Stateſman the Earle of *Pembrooke*, the worthy *Eſſex*, the Honored *Holland*, the Noble *Fielding*, the plaine honeſt minded high Sheriffe of *Lieceſter*, and that renowned Earle of *Northumberland* and divers others, our vigilant Sir *John Hotham*, the Earles of *Stamford* and *Warwicke* &c.

While other fawning Spaniels and factious Traitors finde Peace and Safety under your wings, as *Willmot*, *Barkley* and *Pollard*, charged in Parliament; and

 Digby,

Digby accused for high Treason, on these should your Austere Iustice be avenged; and not upon us your own true Subjects, our Wives, and Innocent children.

We see and begin to feele our misery increase by the Countenance of your Angers, that nothing but our blood can quench or allay your fierce displeasure, and this inanimates the Papists in these bloody and insulting to demand thine Armes and Ammuniton, taking from them for the Securitie of your Kingdoms, by the order and wisdom of both your Houses of Parliament.

We and all the world do know the Cruelty and Tyranny of that party that sideth with you, whose religion is founded upon blood, and holds it meritorious to destroy us (Hereticks as they falsly call us) and it is the more apparant that the Papists have some great designe in these great mischiefes many of them going to our Church, thereby to make themselves capable of imployment places, and by this counterfeit colouring of our religion, the Earle *Rivers* is put into your Majesties il-

legall

legall Commission of Array, and hath exercised his Authority very cruelly and with much violence, by imprisoning of your Majesties liege people and other punishments more rigorous, for not obeying his unlawfull Commands.

These Counsellours with your Cavaliers have caused your Majestie to say, *you would by force prosecute us to our due obedience*, when God knowes we are your Majesties true and faithfull Subjects and Servants, and desire peace so much, grievous is that our wives, our tender children can take rest day nor night, for beating of drums and other warlike feasts and dangers, be mercifull and forbear to strike us for in doing so, you wound your Royall selfe, and fight for you against your forreigne and home-bred enemies, and Vipers upon their own blood, for we sustain hunger and thirst by your interrupting and withdrawing our victualls, and cutting off our fresh waters, your direful Commissions, threatning *our overthrow and exigilation* or utter bloodshed, and all that shall take part *with him in our defence, Security and Safety*,

Causeth

Causeth us to feare and expect a Tragedy, yet is our firme united Resolution under God, that seeing we are of the freeborne English Nation, and willingly so to continue; we adhere to your Parliament, rather than to You, seduced by Iesuiticall Counsell and Cavaliers, and in these Resolves we will live and dye for our Religions sake, and the future good of all the English Posteritie.

And this Lesson we learn'd of our fathers and Predecessours, who nobly and valiantly defended the good cause; and kept their Liberty of Conscience and exercised our Protestant Profession and religion, under the then Earle of *Southampton*, all the time of the *Marian* Persecution, when all the rest of this Kingdome suffered Martyrdome by fire, under that Tyrannicall Queene, and Papisticall Bishops, and Pernitious Councellours: And wee trust the same God who kept our forefathers from those dangers: will also carefully watch over us and releeve us, and cause your Clemency to lighten upon us.

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RELIGIONS LOTTERIE,

OR THE

Churches Amazement.

VVherein is declared how many ſorts of Religions there is crept into the very bowels of this Kingdome, ſtriving to ſhake the whole foundation and to deſtroy both Church and Kingdom.

Namely theſe 16. hereafter mentioned.

1 *Papiſts*	9 *Lutherans*
2 *Arians*	10 *Separatiſts*
3 *Arminians*	11 *Browniſts*
4 *Canoniſts*	12 *Puritanes*
5 *Athieſts*	13 *Noveliſts*
6 *Adamites*	14 *Time-ſervers*
7 *Familiſts*	15 *Rattle-heads*
8 *Anabaptiſts*	16 *Round-heads.*

Whereunto is annexed each of their ſeverall opinions, with ſufficient Arguments to confute each opinion, and to prove them Enemies to the peace of the Church and Kingdome.

London, Printed by *T. F.* for *F. S.* Iuly 20, 1642.

RELIGION'S LOTTERY

OR THE

Churches Arrangement.

Religions Lottery;

OR,

The Churches Amazement.

THe first that I shall begin with in this discourse is the *Athiest*, he being indeed the worst of all creatures, as in this his difinition may plainly appeare.

Athiest.

An *Athiest* is one that believes that there is no God, onely ascribes all things to the power of chance and fortune, he lookes onely upon the naturall things of the world, not dreaming of any other Deity.

Answ. To confute this Argument, I will use but onely this one Testimony, *The Heavens declare the Glory of God, and the Firmament sheweth the worke of his hands, Psalme 19. verse 1.*

Papist.

The *Papists* among us are a people who would have a Church consisting of Cardinals, Arch-bishops, Bishops, Deacons, Jesuits, Friers, &c. independent to the Crown or civill Magistrate, he will acknowledge no High Priest but the Pope, from whom he expects remission of sinnes and absolution.

Answ. To confute this opinion of the Papists, I shall onely use this Argument to prove that there is no High Priest but *Christ Iesus*, you may read in the 7. chap. of the *Hebrewes*, at the 17. 23, 24, 25. verses, &c. The Lord testifies of Christs saying, *Thou art a Priest for ever after the order of Melchesideck.*

Likewiſe they have many Popes and many High Prieſts, becauſe they are not ſuffered to continue by reaſon of death, but our High Prieſt, becauſe he continueth for ever hath an unchangeable Prieſt-hood.

Arians.

The *Arians* among us are people that would maintain the *Moyſaicall* Law, with the ſame Leviticall Ceremonies. *Proteſtants Anſwer.*

The Old Law was aboliſhed by the new Teſtament, *Even as by the firſt man Adam, all men was made ſinners, ſo by the ſecond man Chriſt Ieſus, all men became Heires unto Salvation.*

Arminians.

The *Arminians* among us are a people which would have the Church governed by Arch-Biſhops, Biſhops, they are halfe Papiſts and halfe Proteſtants, they would have Altars, Cuſhions, Wax-Candles, with the firſt and latter Service, one at the Deske, the other at the Altar, with many other ſuperfluous Ceremonies. *Proteſtants Anſwer.*

Either that theſe Ceremonies may be lawfull or no I will not queſtion, but I am ſure they are not effectuall to Salvation, but rather a Rocke of offence at which many ſtumble; Therefore they ought to be abandoned, for *whoſoever ſo ſinneth againſt his Brother and woundeth his weake conſcience, ſinneth againſt Chriſt*, Cor. 1. 12.

Adamites.

The *Adamites* are a people which would live under no command of Magiſtrate or Church, they would be meere Libertines and live as they liſt, following that place of Scripture, *Increaſe and multiply*, and in their ſociety they are ſo overcome with the fleſh that they cannot pray. *Pro-*

Protestants Answer.

That this opinion is grounded on a vaine and fruitlesse foundation may be easily discerned, for St. *Paul* tells us in his Epistle to the *Galatians, chap. 5. ver.* 13. this Lesson; *For Brethren though you have beene called unto Liberty, yet use not your liberty for an occasion to the Flesh, but by love serve one another.*

Familists.

The *Familists* would have no Bishops nor governors in the Church, but all things common, as wife, children, goods, &c. and that no punishment should be inflicted on offenders, but onely to pray for them and leave them to Gods mercy.

Protestants Answer.

To confute these, I will use no other Argument but the word in the Commination, *Cursed is he that lies with his Neighbours wife.*

Anabaptists.

The *Anabaptist* would have no Government at all in the Church, neither would they have any Baptized, but such as are of age, and they pray more for such a Church then for grace or faith.

Protestants Answer.

You may read that Christ rebuked his Disciples, saying; *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdome of God*, and if Children be Saints in the Church Triumphant, it cannot be denyed, but that it is lawfull by Baptisme to bee made Members of the Church Militant.

Novelists.

Novelists are those that change in their opinions oftner then the fashion, sometime they are *Papists*, sometime *Puritanes*, they are never constant in one thing, but alwayes wavering like a Read shaken with the wind.

Protestants Answer.

To these I will onely give a Christian like admonition, *Examine your selves whether yee be in the faith prove your owne selves, know you not that Iesus Christ is in you, except ye be Reprobates*, Cor. 13. 5.

Time-servers.

Timeservers are alwayes of the strongest side, they commend no discription but what they are like to have, they are like Virgins wax capable of any impression, Bishops or no Bishops, what the Parliament shall please to ordaine that they will follow, and till then they are of all Religions, or as I may justly say of no Religion.

The Protestants Answ. To these I will likewise bestow a friendly admonition, *make your Election sure, beware lest any man spoile you through Philosophy and vain deceipt after the tradition of men and not after Christ, for in him dwelleth all fulnesse of grace*, Colossians, 2. 8.

Canonists.

The *Canonists* desire the government of Bishops still to abide, because they stand upon Canon Law, likewise they stand for all Canonicall *Ceremonies*.

Answ. I need quote no Scripture to prove this opinion unlawfull, the Report strikes terror through the whole Kingdome, onely I desire that all the Canons betwixt this and *Canterbury*, may be sent to the Tower, where they shall meet with a little Canoneer that will make them fly with a powder.

The

Lutherans.

The *Lutheran* would have no Bishops, but a Church goverment under the King, they would have all Ordinances agreeable to the Ordinances of the Primitive Church.

Protestants Answer.

That there was in the time of the Apostles Bishops, and that some of them were Bishops is apparently manifest, and that the Office of a Bishop is allowed of by St. *Paul*, you may find in the third of *Tim.* ver. the 1. *This is a true saying, if a man desire the Office of a Bishop he desireth a good worke.*

Seperatists.

The *Separatists* are men that would have no Bishops but Elders, Ecclesiasticall and Laycke.

Prot. Answ. That the government of the Church especially in teaching doe no way belong to Laymen, is made apparent in these words; *Having then gifts, differing according to the grace that is given us, whether prophesie let us prophesie according to our proportion of faith*, that is, *every one must labour diligently in the calling in which he is placed*, Rom. 12. 6.

Brownists.

The *Brownist* would have no *Common Prayer*, onely extemporary Prayer, by the motion of the Spirit.

Answ. Their opinion is not much different from the *Separatists*, and may easily be confuted by the same Argument.

Puritans.

The *Puritane* is the most commendable of all the rest, for he would have a Religion for which he hath a president, *to wit*, the Kirke of *Scotland*.

Prot. Answer, To which opinion I can say little, onely I conceive, that the difference in the Ordinance alters not the effect, since in the fundamentals wee doe perfectly agree,

Rattle

Rattle-heads.

The *Rattle heads* are a company of shallow pated haire-brain'd shittle-witted Coxcombes, that neither regard Law nor Religion, they regard nothing but to make mischiefe, build Castles in the Ayre, hatch Stratagems, invent Projects, and doe mischiefe with dexterity, and after fly for it.

Answ. To these I have little to say, onely I wish that they had more grace, so leaving them to the pricke of conscience, and the lash of a Beadles whip, I rest.

Round-Heads.

The *Round-heads* are people that would have the Church and Service orderly performed, but yet they are the chiefe Ring-leaders to all tumultuous disorders, they call the *Common Prayer* Porridge, and they will allow no Doctrine for good, nor no Minister a quiet audience, without he preach absolute damnation.

Protestants Answer.

To these men that are disturbers of the Church I say with St. *Paul, Corinthians*, 1 3, 17. *If any man destroy the Temple of God, him shall God destroy. For the Temple of God is Holy.*

Thus having finished my intended course I rest,

Praying to God the Author of true peace,
That truth may flourish and dissention cease.

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A New Discoverie of Mr. *JERMYNS* CONSPIRACY.

Being the Coppie of a Letter sent from *France* from the said Mr. *Iermyn*, to a Nobleman in the North.

With divers other Passages from York.

Published by a true Copie.



London, Printed by *T. F.* for *D C. July*, 21. 1642.

A

New Discovery of

Mr. FERGUSON'S

CONSPIRACY.

Being the Copy of a Letter
lent from Paris from the said Mr.
Ferguson to a Noble Lord in the
North.

With divers other Passages from Yorke.

Published by a true Copie.

London, Printed by T. R. for D. C. July 21. 1642.

The Copie of a Letter sent from Mr. *Henry Iermyn*, to a Nobleman in the North, which showes you how busie the malignant party are in their plots and Stratagems.

My most Honoured Lord,

HAving the honour of an invitation by Madam *De Tillet*, to her House of *Bejeare*, upon the way we met very happily the Post, I call it my happines because else I could not have answered your Lordships desires so instantly as they urged, and it met in such an opportunity, as my wishes could not have made more

fortunate, for the Night before I had received Letters from the Lord *Finch*, which enabled me more fully to your Commands, though I ſhall but returne my Service in your Lordſhips owne Language, but it pleaſed the Duke when we compared our Letters, to be very merry with that paſſage where your Lordſhip ſayes, that you verily beleeve, that the Parliament will keepe their words againſt their wills, and make the King more glorious and rich then any of his Predeceſſors, let me aſſure you his caſe is ſpread through the Chriſtian world, yet in no place is more ſenſibly taken notice of, then in *France*, and I hope ere long you ſhall find the effects of it, which had ſhewed themſelves ere this, had not ſome buſie accidents in *Flanders*, deterr'd the Kings deſires, but there is in hand a preparation of nineteene Ships, with ſuch Amunition and ſupply, as the greatneſſe of his occaſions at home can ſpare, I have ſo conjured with Mounſieur *Du Haile* and his wife, that you ſhall be aſſured to have

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the Bill of exchange for 4000. pounds by a Dutchman, from whome in the interim you ſhall receive more particular information, and I have dealt as privately as might be, becauſe that you deſired the Jewels ſhould not be taken notice of, and before I ſeald this to your Lordſhip, I ſent my ſervant away ſecretly to the *Hague*, where *Van-Derling* the Engineere now is, and I am in good hope my Lord, our Propoſitions will faſten.

I dare not write your Lordſhip our hopes and wiſhes by this returne, but I intend to be more large by a Lacky, that ſhall make ſhift to ſee you ere long, be pleaſed Sir not to forget me, where my Life and Dutie is due, and let this aſſure your Lordſhip, with what zeale I kiſse your moſt honoured hands, and ſubſcribe my ſelfe,

Your moſt affectionate and humbleſt Servant,

Henry Iermyne.

Bejeare, July, 12.

1642.

Severall Matters of importance being the moſt remarkeable paſſages that happened lately at *Yorke*.

THere is dayly preparations in the North for ſome ſuddaine Deſigne againſt *Hull*, for there is an excellent Engineere lately come, who hath caſt Workes and Trenches againſt the flowing in of any Spring Tydes, and ſomething will be done ſuddenly, and if *Hull* miſſe ſupply, it may goe very hard, becauſe a great part of the Towne (tis thought) would ſtart, if they could find an occaſion.

The Souldiery on this ſide are very forward, and confident, and in their fancies have ſhared *Hull* already, quartered themſelves, and diſpoſed of mens Wives and Houſes, as in their mirth they doe of *Lon-*

don.

The County of *Lincolne*, ſeem to receive his Majeſty with a cheereſull Face, and the City preſented him by the Major, with a rich Cup, the Commiſſion of Array ſtands there at a ſtrong poſture, and however your penny Newes at *London* is ſcattered, the Kings power is not at ſuch a caſe as they informe you, but like the Prophets Cloud, enlarges every day.

There is come Ships from the Earle of *Warwicke*, to the reliefe of *Hull*, and certaine Captaines diſcharg'd by him, are come to the King, and his Majeſty diſpatcht a Meſſenger to the Earle, to command him to ſend the Ship called the *Lion*, which he tooke, but he returned with the Earles deniall.

Moſt of the People who had their dwellings drowned by the Tydes, are come to this ſide.

In *Berkeſhire* tis reported there is great combuſtion about the Commiſſion of Aray, a great part being for the King.

Here came in this afternoone two Wag-

gons

gons laden with good Money, which made the Cavaleers smile.

Sir *John Hothams* Sonne they say in a Skirmish with ten Cavaleers, about a Horse taken from him, received a hurt in the Arme.

Upon Sunday a supply of Horse came from *Yorke*, the Prince led them very gallantly, and the Lord of *Lindsey* brought another supply upon Munday.

There is 4 Regiments designed for *Lincolnshire* as they say, upon some newes that arrived this night.

The Country is not so drowned as your Londoners believe, for the other side of *Hull* is made very strong with Ordnance, and so is all the Shore to *Lincolnshire*.

The last newes is, that three Holly Colliers hath brought Ammunition and provision to the King.

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And

SLEEPY EYE PUBLIC LIBRARY

JULY 22. 1642.

A Brief RELATION OF The late Passages that happened at His Majesties Fort of *Duncannon*, in the County of *Wexford* in *Leinster*, since the 8 of June, 1642.

With the taking and burning the Town and Castle called *Dunmore*, being a place of shelter for the Rebels, with divers other matters of Note.

Written by Captain *Thomas Aston*, imployed in that service under command of the Lord *Esmond*;

And by him sent to a Gentleman of good credit in *London*.

London, Printed for *Ralph Rounthwait*.



A Brief

RELATION

OF

The late Paſſages that happened at His Majeſties Fort

OF

DUNCANNON.

June 8.

WEdneſday about noon, when all our ſouldiers were at dinner within the fort, the enemy gave us a ſudden Alarum, being diſcovered on the ſide of an hill, about a mile diſtant from the fort, marching towards the ſame, conſiſting of the number of 300 men, and 10 horſe, they having made a ſtand upon the top of a plain; Our men in ſhort time were in arms, then I, together with Lieutenant *Eſmond*, my Lords Lieutenant ſallyed forth with 120 Muſquetiers and Pikes, and marched up unto the enemy, pitching our ſelves in battle array, within Muſquet ſhot of them: Then I commanded my men to

give fire upon them by ranks, which the enemy (Sergeant Major *Butler* being their Commander) anſwered very boldly: The skirmiſh continued very hot between us for the ſpace of two hours, till at laſt (it pleaſed God that divers of their men falling to the ground) their courage began to fail them, which we well perceiving, came up boldly, giving fire upon them as thick as we could, and forced them to retreat, purſuing them about three quarters of a mile, where we diſcovered another company of the Rebels about 100 of them, that were coming to ſecond them; we then retreated towards the Fort, but as we were retreating, we diſcovered ſix other horſmen that were coming on the backſide of us, thinking that Sergeant Major *Butler* had maintained fight againſt us, and kept his ground, but preſently I commanded ſix of our horſmen to ride up unto them, which the enemy no ſooner beheld them approaching, and withall fearing that the Sergeant Major had loſt his ground, and been forced to retreat, but they retreated alſo down a hill into a bottome, whom our horſmen followed, untill ſuch time as they diſcovering another company of Rebels, with Colours flying, being about 100 of them: Then our horſmen made a ſtand, but immediately a great ſtorm of rain aroſe, ſo as we could not purſue any further attempt againſt them, they having then the advantage againſt us, by reaſon of their firelocks, I cauſed the Drums to beat a retreat, and brought off every man of ours, not one of them (thanks be given to God) being ſo much as touched by any ſhot that came from the enemy that day, but 'tis conceived that divers of the Rebels were ſlaine and hurt,

hurt, for when as we had beaten them off from the place where they maintained skirmiſh againſt us, we found in ſeverall places great ſtore of their bloud, as alſo a piece of Sergeant *Butlers* Buff coat, which was ſhot from his body that day: Moreover, at the ſame time we took Sergeant Major *Butlers* own Saddle-nag, with his furniture, and one Petronell, his rider being his Brother *Pierce Butler*, truſting to his foot-manſhip more then to his valour, eſcaped, or otherwiſe he had been taken, together with the horſe.

A continuance of the Paſſages that happened unto us at His Majeſties Fort of *Duncannon* ſithence the 8. of *June*, 1642.

June 13.

MUnday, hearing divers Guns to be ſhot off towards Tintern, and fearing that the enemie had beſieged them there, I obtained leave of the Lord *Eſmond* to march forth with ſome Muſquetiers and Pikes, and 6 horſmen, to learn what News; and having marched ſo far as a place called Kilbreed, about the midway to Tintern, I made a ſtand, and commanded the horſmen to ſcout abroad, who riding by the the Caſtle of Dungulp, about a mile from Kilbreed, they diſcovered ſome 30 horſes of the enemy, feeding neer the Caſtle, which our horſmen brought away, they being moſt of them labouring horſes, and not above one or two fit for ſervice: Our horſmen being come

come up unto me, and finding the ſhooting to ceaſe, I marched back again unto the Fort, not being aſſaulted by the enemie that day.

June 16.

Thurſday morning at break of day having obtained leave of his Lordſhip to go to Tintern, to ſee in what caſe they remained there, I marched forth with my whole company, and ſix horſmen, and came unto Tintern in ſafety, not being moleſted by the enemie, where I remained by the ſpace of 2 or 3 hours, and demanded the reaſon of the ſhooting, which had paſſed the Munday before; they told me, that 10 of their men had ſallyed forth unto Dungulp, & from thence taken 20 Cows, and brought them away in deſpight of the enemy, who purſued them almoſt within a Muſquet ſhot of the Caſtle of Tintern. Then I returned with my Drums beating a march towards the Fort, but when I came to Kilbreed, there I found a party of fifty Muſquetiers and Pikes, which his Lordſhip had ſent to ſecond me, as occaſion had ſerved, where I made a ſtand, and by and by we diſcovered the enemy, being about 200 of them, diſtant from us on our right wing, about a mile, I commanded our horſe to advance towards them, to ſee if they would come on, but they kept their ſtanding, and onely came to ſhew themſelves and no more; then I marched back again unto the Fort, not having any reſiſtance given me by the enemy that day.

June 19.

Sunday night a Conſultation being had between the Lord *Eſmond*, Captain *Weldon*, and my ſelf, concerning a ſurpriſall, and an aſſault to be made in the night

night time upon the enemie, whereas they lay quartered in a Town called Shelbeggan, and another ſmall Town called Burkeſtown, neer thereunto adjoyning, being about 4 miles diſtant from the Fort, and to fire the ſame; his Lordſhip then conceived it to be moſt fit, that I ſhould give the firſt onſet, and give the Alarum: and therefore his Lordſhip under his Honours hand, ordered mē the Sunday night before mentioned, to march with 60 Muſquetiers and Pikes unto Tintern, there to procure what horſe and men I could get (leaving a competent Guard to defend the Caſtle) as alſo ſome good guides to conduct me the beſt way to ſhun the enemies Sentinell, and bring me unto that part of the Town which was appointed me to fall upon, between Shilbeggan and Burkeſtown, according to his Lordſhips order, Captain *Weldon* being likewiſe ordered by his Lordſhip under his Honours hand, to meet me in another place of the Town, with ſome 120 Muſquetiers and Pikes, and ſix horſmen, and likewiſe immediatly ſo ſoon as I had given the Alarum, and fired one houſe, to fall on into the Town to ſecond me.

In purſuance of his Lordſhips order, I marched to Tintern with my men that night, and there got a friend of mine, by name *Edward Aſton*, who was Commander of the Souldiers that defended the Caſtle, to furniſh me with 8 horſes & 24 Muſquetiers, amongſt whom were ſome good guides, and to march along with me himſelf (leaving behinde him at Tintern a reaſonable guard) not having ſtayed above half an hour. In our marching towards Shilbeggan, by the help of our guides, we came ſo fortunately (albeit

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the enemy had placed many Sentinels) as that wee came to the place appointed, where making a ſtand, wee heard one of our enemies Sentinels ſinging, whom wee had cut off, but that one of our horſes neighing, upon a ſudden the Sentinell ran into the Town, crying out, Arm, arm: The Town was preſently in arms, although confuſedly, then immediatly I commanded our horſmen to advance forwards in the Van towards the Town, to ſee if they could diſcry the enemies horſe, which were firſt to bee intercepted, my ſelf and company drawing up alſo unto the Town, our horſmen having found the enemies horſe feeding juſt under the Town, drove them away, then I gave the onſet upon the Town, and fired one houſe, the firſt man that was ſlain, was the Captain of the Watch, one of their Commanders, whoſe name we do not as yet know, and eleven more, which we could diſcern, it being ſcarce break of day, but 'tis conceived there were divers more ſlain and burned, and having given the Alarum, and fired the houſe as aforeſaid; Thinking Captain *Weldon* would have fallen on, and joyned with me according to his Lordſhips order, I proceeded in firing of the houſes, and firing upon the enemie, who ſhot at us very roundly on our Van; and Captain *Weldons* men on our Rear from off a hill neer adjoyning to the Town, that wee were forced to retreat, conceiving the enemy had been round about us, having fired onely 10 or 12 houſes. And when as we had retreated out of the Town, and and gotten out of the ſmoke thereof, the day being broken, I diſcerned a body of men ſtanding upon the top of an hill cloſe by the Towne,

whom

whom afterwards I found to be Captaine *Weldon* and his Company, I marched up unto him, and there made a ſtand alſo; the enemy then encreaſing a pace round about, we ſent forth divers muskiteers to hold them play, untill ſuch time as I had got my Enſigne off, who ſtayed behind to make good the place between both Towns with 20 muskiteers, which I had formerly commanded him to doe; I ſent twenty muskiteers more and ſix horſ-men to fetch him off, he came up unto me, and brought all our men ſafe with him, not one of our men being ſo much as once touched with any ſhot that came from the Rebels.

So having gotten all our men into a full body, we reſolved to retreat, marching toward the Fort, Captaine *Weldon* leading the Van, my ſonne in the body, and my ſelfe in the Reare. The enemy beholding our retreat, came againſt us in the Reare, and gave fire upon us very thicke, but we maintained our retreat and made good our Reare ſo well, that the enemy notwithſtanding their many numbers, and the great advantages which they tooke againſt us frō ditches, could not gain any ground or advantage at all upon us. The enemy ſtill followed us retreating by the ſpace of 3 miles, giving fire upon us in the reare, & now and then on either wing, as they found occaſion and advantage by ditches; but we ſtil kept thē off, giving fire upon them ſo roundly, that they did not ſo well reliſh our powder & ſhot as to dare to approach within the command of our Arms, it being their chiefeſt drift and intent (preſuming upon their overplus of numbers) to come in upon us pel mel; This skirmiſh continued untill we came within a mile of the Fort, where in a bottom the Lord *Eſmond* having heard the report of our Guns, ſent his Lieutenant with

 ſome

ſome forty muskiteeres to have ſeconded us, as alſo to make good that place, where were divers ditches caſt up; which if the enemy ſhould have gotten, might have proved very dangerous to our men in our retreat; but his Lordſhip well knowing the drift of the enemy and the danger of the place, prevented the ſame in time, for about 20 of the rebels were making all the ſpeed they could thither thinking to have come between us and the Fort, but his Lordſhips Lieutenant man'd the ditches, and maintained them againſt the Enemy, untill ſuch time as our men had paſſed over a brook of water, and recovered the top of the hill within command of the Fort, then the enemy retreated, and we drew off our men, and marched into the Fort, having loſt but one man all that day, and two or three more that were wounded but nothing dangerous.

The numbers of the enemy that came againſt us that day were conceived to be about ſix hundred, which would have farre increaſed the whole Countrey being raiſed, and would have fallen upon us, had we not retreated and come off ſo ſoon as we did; the certain number that we this day killed or hurt on the enemies ſide; we cannot tell, by reaſon that ſo ſoon as a man fals, (they having men enough) he is preſently conveyed away, ſo as we can nere come to know any number of them to be ſlaine.

This day alſo we took eight of the enemies beſt and choyceſt horſes moſt fit for ſervice at my firſt onſet upon the Town, the reſidue being but plow-horſes I rather choſe to leave behind, then to hazzard any of my men in the dangerous attempt of driving them away.

Tueſday morning my Sonne, and his men being the

day

day before compelled to retreate with me to the Fort, I obteined leave of my Lord to conduct them unto *Tintein*, which I did with my Company; And by the way we found where the Enemy had layen in an Ambuscadoe, to have cut them off, imagining they would have come that way the night before; As we were returning back againe to the Fort, we discried a company of the Rebells on our left Wing neere unto *Dungolph*, they made a stand and onely shewed themselves, but would not advance towards us; So we marched back unto the Fort, not being intercepted by the Enemy that day.

June 27.

Munday in the evening there being two ships which were imployed in his Majesties service, riding at Anchor under the Fort, the one the good ship called the Confidence of *Dublin*, Captaine *Thomas Bartlet* being Commander thereof; the other the *Mary* of *Bristoll*, Captaine *William Chappell* being Commander thereof: his Lordship, Captain *Weldon*, and my selfe, together with the said Captains, upon due consideration had of a Town and Castle called *Dunmore* lying in a bay without the harbours mouth towards the Sea, farre from the sight and command of the Fort, as also a place wherein the Rebels belonging to *Waterford* kept divers fishing-boats and used to randevouze and shelter themselves, waiting and expecting the comming of any ships bound for this harbour with supplies of Ammunition from foraigne parts for them, and to give them notice of their expectancy and attendance there, being a place where (unlesse it proved to be tempestuous weather) shipping might safely Anchor and discharge their lading unknown to the Fort, resolved that sixty muskiteeres, twenty to be chosen out of each Company with-

in the Fort, ſhould goe aboard the ſaid ſhips that night, Captaine *Weldon* being their Commander in chiefe, and that the ſhips ſhould fall downe before the ſaid Town by break of day, and then land the men and fire the ſame, which accordingly they landed, fired the Town, and tooke three of their fiſhing boats with their tackling, and came aboard againe without being interrupted by the enemy, who about 300. of them onely appeared a farre off, but fearing the Ordnance of the ſhips durſt not draw neere.

Iune 30.

Thurſday morning, having obtained leave of his Lordſhip to relieve the men at *Tintein* with ſome corne which we got out of a Ship that was at the Fort, they being in great diſtreſſe (Captaine *Weldon* being appointed by his Lordſhip to ſecond mee with his Company at *Kilbreede*) we came to *Tintein* within ſhot therof, but before I came thither I muſt bee enforced (by reaſon of the many bogs, which are unpaſſible) to march through *Battleſtowne*, wherein was a Caſtle which we formerly had burned, which Caſtle if the enemy had gotten and manned the ſame, might have proved very dangerous to us in our retreate, the enemy being very thick round about us, wherefore I commanded twelve musketteers, Captaine *Weldon* being appointed to ſend ſo many more to ſtrengthen them, which was done accordingly, to make good the ſame untill my returne; Before I had marched within musket ſhot of *Tintein* as aforeſad, and the Corne was delivered, the enemy was gathered together round about us in ſeverall places, ſome of them about 200, made towards *Battleſtowne* thinking to have gotten that, but whenas my men ſhot at them, they retreated and kept a looſe

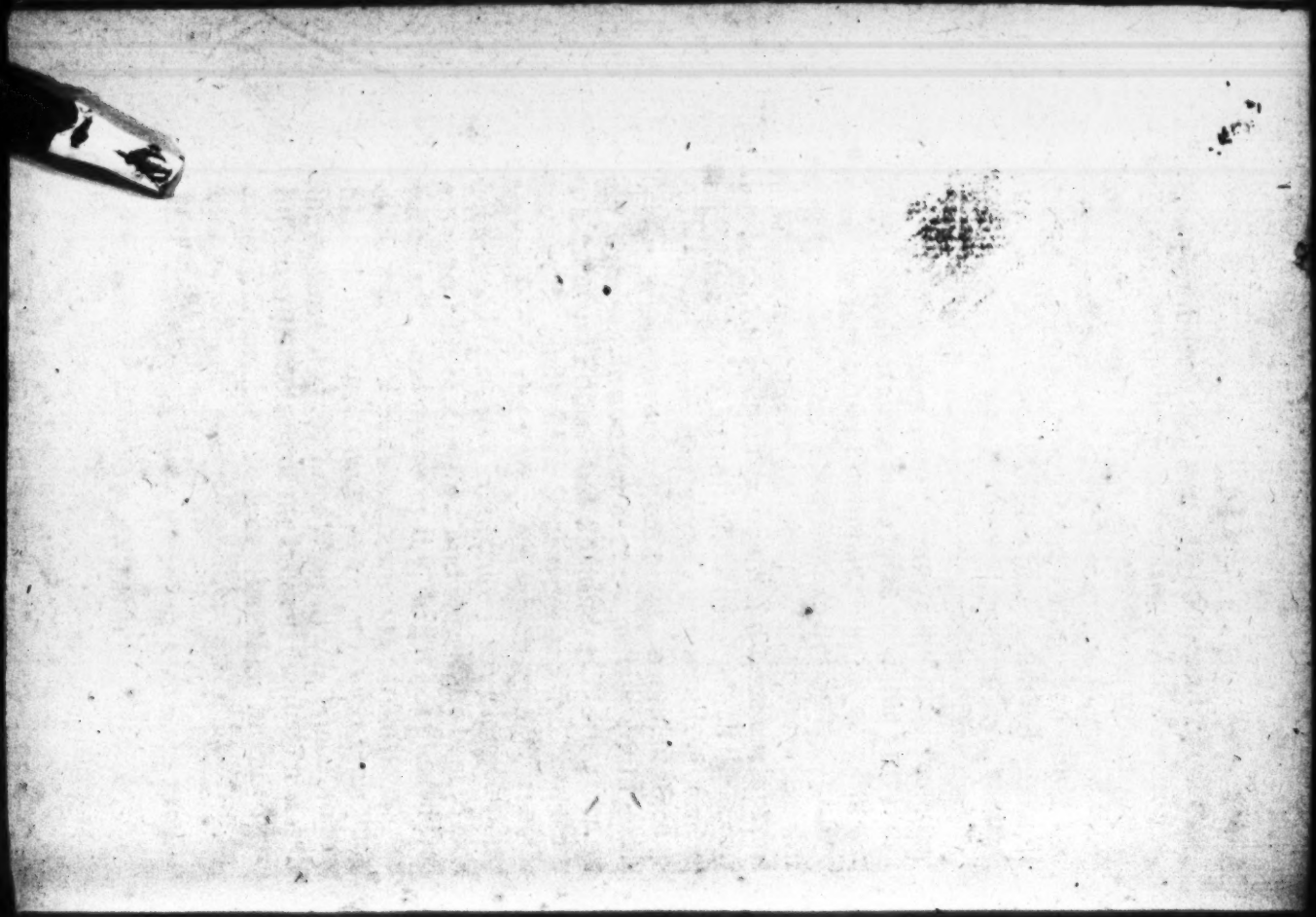
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off them, about 200 more came from *Dungolph*, and manned the ditches that lay betweene *Dungolph*, and *Batleſtowne*, whereas wee muſt of neceſſity be forced to march along by them, whenas I came to *Battleſtowne* I commanded of my men from off the Caſtle, reſolving to make our paſſadge through them that lay before us, for the enemy had gotten the advantage both of our Van, and Reare, and ſhot at us very thicke, being in this dangerous caſe I led up the Van of my Company, mine Enſigne bringing up the Reare, my men gave fire upon the enemy ſo roundly both in the Van, & Reare, that we forced them to keepe off at diſtance, ſo as they could not gaine any advantage upon us, and manteined the ſame ſo well, that I had gotten my men over a narrow paſſage of water, in a bogge which lay betweene us and Captaine *VVeldon*: which we God be praiſed having recovered in ſafety, onely I loſt one of my men and an other was hurt upon the firſt onſet: But 'tis conceived the enemy loſt more on their ſide, for there was heard a great cry among them. Then marching up to *Kilbreede* to Captaine *Weldon* there alſo was an other Company of the Rebells within halfe a mile thereof, that intended to have got that place, which Captaine *VVeldon* was compelled to make good, and therefore could not ſafely come to relieve, or ſecond mee, which if it had fallen out otherwiſe I doe preſume hee would have done, Then wee marched unto the Fort, the enemy not purſuing us any further.

Where wee had not remained above the ſpace of two howers, but that the enemy juſt as our men were at dinner gave us a ſuddaine Allarum, ſending their Horſes skouting abroad, who tooke two of our Horſes,

as they were feeding, without command of the Fort, and drove them away unto a place called *Ramſegrange*, about a mile and a halfe from the Fort, where whenas our men were gotten in Armes, and ſome of them had ſallyed forth, they were diſcovered about 300 of them: Captaine *VVeldon* and I ſallyed preſently forth with 200 Musketteeres, and Pikes, towards them, offering to meete with them in a plaine plot of ground, but they would not come on; intending ſolely to have drawne us ſo farre from the Fort, that there Ambuſcadoes might have cut us off, But wee well knowing their accuſtomed treachery, made a ſtand, and mainteined all ſuch places of advantage that we could, for prevention of any ſuddaine attempt that might bee given againſt the Fort, which the enemy perceiving, immediatly they appeared in ſeverall bodies, whereas they lay formerly concealed, amounting in the whole number as neere as wee could gueſſe to a thouſand Foote, and an hundred Horſe, then we retreated, onely a few Shot were bandied between us and came into the Fort, All which companies of the enemies had (as wee conjecture) intelligence of my going to relieve *Tyntein*, and were fully bent to have cut me off, and my company, had it not pleaſed God to protect us, it haſtning our returne from thence, and likewiſe to protract moſt of them, who came under the command of the Lord *Mungarraldi*, Sonne, to have joyned with the reſt of the Rebells (which I met withall in the morning) ſo long that their intended proditious deſigne was altogether made fruſtrate and prevented.

FINIS.



A Declaration

OF THE

HOVSE of COMMONS

IN

Vindication of divers Members of their Houſe,

From

A falſe, and ſcandalous Pamphlet,

Intituled,

The humble Petition of Captain William Booth *of* Killingholm, *in the County of* Lincoln.

WHICH,

Together with an Affidavit annexed, was delivered to His Majeſtie

AT

YORK.

Iulii 21. 1642.

Ordered by the Commons in Parliament, That this Declaration be forthwith Printed and publiſhed.

H. Elſynge, Cler. Parl. D. Com.

London, Printed by LUKE NORTON and JOHN FIELD, for *Edward Husbands* and *John Franck*, July 22. 1642.

A Declaration

OF THE

HOVSE of COMMONS

&

Vindication of divers Members

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A full, and Cordiall Declar

The Iuniti Petition of the Citizens of London

Killingbolen, &c. &c. &c. Iuncta.

VINDICH.

Together with an Addition an-

AT

YORK.

Ordered by the Commons in Parliament, That this Declaration be forthwith Printed and published.

London, Printed by Luke Norton and Iohn [illegible]
for Edward Husbands and Iohn Franck, July 22.

THe Houſe of Commons having been informed by Sir *Chriſtopher Wray* Knight, one of the Members of that Houſe, That a Printed Paper hath been publiſhed, intituled, *The Petition of Captain William Booth, &c.* Wherein divers Members of that Houſe have been much Scandalized, and himſelf in more particular, by ſeverall Imputations; which the ſaid Sir *Chriſtopher Wray* did aver, to be malicious, falſe, and untrue. Therefore the Houſe taking into conſideration, that the ſcope of that Petition concerned perſons intruſted in the Execution of the Commands of the Houſe, did refer the ſaid Petition to a Committee to examine the truth thereof, who have made the Report unto the ſaid Houſe, That they have read the Petition in the preſence of thoſe Gentlemen of the Houſe of Commons, formerly ſent down from both Houſes of Parliament into the County of *Lincoln*, to ſee the *Militia* put in Execution there. And finding them generally to diſavow every part of the Petition, as it is there charged againſt them, Conceived it neceſſary, and accordingly did ſend out a Warrant of Summons to the ſaid Captain *Booth*, (and *William Scroop* his Brother in law, to attend the Committee, to know whether they would juſtifie and avow the ſaid

Petition, with the extrajudiciall and Illegall Affidavit) But the ſaid Captain *Booth*, and *William Scroop*, having neither of them yet appeared before the Committee, to avow the ſaid Petition, and contents thereof: The Committee thought fit to take the Information of divers Gentlemen, Members of the Houſe of Commons, and others, and to deliver unto the Houſe their joynt and ſeverall Anſwers, according unto their own Relations.

Firſt, As to the cauſe of the Petitioner, Captain *William Booth* his commitment, (as he terms it) Sir *William Armyn*, Sir *Edward Aiſcough*, Sir *Chriſtopher Wray*, Sir *Anthony Erby*, Mr. *Hatcher*, Mr. *Broxholm*, all Members of the Houſe of Commons, Do teſtifie, That an Information was given unto the Lord *Willoughby* of *Parham*, Lieutenant of the County of *Lincoln*, and his Deputy Lieutenants, as they were taking a view of the *Militia* at *Caiſtor*, (being one of the diviſions in the County of *Lincoln*) that Captain *Booth* was in a Tavern calling in divers of the Country to him, and reading to them the Kings Proclamation concerning the *Militia*, thereby endeavouring to diſwade many of the Souldiers from ſhewing their Arms: As alſo, that the day before at a generall meeting there, the ſaid Captain *Booth* did publikely laugh, and deride the proceedings of the Lord *Willoughby* and his Deputy Lieutenants at *Lincoln*, ſaying in a ſcoffing manner, There was a brave appearance at *Lincoln* of ſome 15 or 16 men; whereas the truth is, there appeared about fourſcore, the whole Trained Bands conſiſting but of one hundred perſons. Yet this was not the ſole cauſe of his reſtraint; for

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at the ſame time, this further Information was alſo brought againſt him by a Gentleman of good credit, viz. That Captain *Booth* had ſaid that things would never go well as long as King *Pym* governed, and that he longed to ſee the King and Parliament parted, for then the King ſhould ſee who were his Friends, (or words to this effect:) Whereupon a Meſſenger of the Lords Houſe then attending, he was required to take care that the ſaid Captain *Booth* ſhould be forth coming to anſwer thoſe ſeverall Charges the next day; for that many of the Country being then aſſembled to ſhew their Arms, the Lord *Willoughby* had not time to examine him, nor thoſe Deputy Lieutenants of his who were Committees of Parliament, and ſent down with Inſtructions to ſend ſuch perſons in ſafe cuſtody to the Parliament, as they ſhould find ſpeaking any words tending to the derogation of the proceedings thereof. Yet his reſtraint was ſo favourable, that his Father in Laws promiſe, with his own, was all the ſecurity taken for his appearance, and himſelf ſoon after diſmiſſed upon his ſubmiſſion, and confeſſion of the Author, who firſt raiſed part of thoſe Reports with which he was charged.

Secondly, Sir *Chr: VVray* doth poſitively deny that ever he ſpake thoſe words charged upon him by the ſaid *William Booth* in contempt of His Majeſties Proclamation concerning the *Militia*, or any other words tending in the leaſt meaſure to that ſence: And Sir *William Armyne*, Sir *Edward Ayſcough*, Sir *Anthony Erby*, Mr. *Hatcher*, and Mr. *Broxholme*, having ſome, or all of them been continually in company with the ſaid Sir *Chriſtopher VVray*, during the time

of

of his being in Caistor, Do affirm, That the ſaid Sir *Chriſtopher VVray* in their hearing never ſpake any ſuch words concerning the Kings Proclamation, as in the Petition is Charged againſt him, nor any other words tending to that ſence: and are confident thoſe words never proceeded from him.

Thirdly, Sir *Chriſtopher VVray* doth likewiſe deny, that he never ſpoke thoſe other words objected againſt him, *videl. That they came not thither to diſpute the Law, nor to be taught the Law, nor did vallew the Law, but muſt obſerve the Orders of the Houſe.* But doth confeſſe that coming into a Room at *Loweth*, where the ſaid Lord *VVilloughby* and other Gentlemen were ſitting downe to Supper, he found Sir *VVilliam Armyne* and one *VVilliam Scroope* Arguing about the Bayling of Captain *Booth*; and Sir *VVilliam Armyne* hauing told him that the Inſtructions of Parliament gave no Libertie of Bayle, if the ſaid *VVilliam Booth* appeared guilty of the charge brought againſt him: whereupon *VVilliam Scroop* applyed himſelf to Sir *Chriſtopher VVray*, and urg'd him to heare his brother Sir *Jarvaſe Scroope* Argue in point of Law, that the ſaid *William Booth* was Baylable: whereunto Sir *Chr: Wray* made this reply, *we came not hither to diſpute the Law, nor to be taught the Law by your brother, nor for my part doe I either vallew him or his opinion in Law*; And theſe words are teſtified by Sir *William Armyne*, Mr. *Broxholm*, and one Maſter *Throgmorton*, to have been ſpoken by Sir *Chriſtopher Wray* unto *William Scroope*, and no other words concerning that buſineſſe. And it is further confidently affirmed by Sir *William Armyne*, Sir *Chriſtopher Wray*, Maſter

Broxholme

Broxholme, and Maſter *Throgmorton*; That at that time when the aforeſaid *William Scroop* preſſed Sir *Chriſtopher VVray* to heare his brother Sir *Jarvaſe Scroope* Argue the Law about the Bayling of Captain *Booth*, that Captain *Booth* was not then preſent, and therefore could make no Affidavit of what paſſed betwixt Sir *Chriſtopher VVray* and his brother in Law *VVilliam Scroope*.

Laſtly, For thoſe other Suggeſtions, videl. *That the ſaid Sir* Chriſtopher Wray *did call himſelfe Captain of that foot company which formerly was under the Command of the ſaid Captain* Booth, *and thereupon vſed words of encouragement to the Souldiers that he would live and die with them.* This was likewiſe denyed by the ſaid *Sir* Chriſtopher Wray, *for he ſaith he then knew that the ſaid* Lord Willoughby *Lieutenant of that County had before that time aſſigned the foote Companie whereof* Booth *was Captain unto Sir* Edward Ayſcough, *as knowing* Booth *to be a man in whom the Countrey could not conſide.* But whether the ſaid Sir *Chriſtopher VVray* did utter any ſuch words unto the Soldiers of his own Company that he would Live and Die with them he remembers not, *But conceives he might ſpeake thoſe words to them*, without prejudice to any man.

A Decla-

A DECLARATION

Of the Houſe of COMMONS Aſſembled in Parliament.

UPon all which ſeverall anſwers the Houſe of Commons do Declare, That although the juſtice and wiſdom of Parliament ſhould rather inflict an Exemplary puniſhment on the contriver of ſuch a ſcandalous Pamphlet, then condeſcendunto the anſwerage of it, yet in ſatisfaction to the Humble deſires of thoſe Gentlemen, Members of this Houſe; whoſe Reputation and Honour have been attempted upon by that Invective Petition of Captain *William Booth*. The Houſe of Commons doth hereby Declare, that the ſaid Petition of Captain *William Booth* in the particular charges thereof, is falſe, ſcandalous, and malicious, and that the ſaid *William Booth* hath abuſed His Majeſtie with that falſe Petition and Affidavit.

FINIS.

A DECLARATION

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FINIS.

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THE Parliaments Reſolution

To raiſe Forces to ſuppreſſe all thoſe. that are promoters of the Warre begun at *Hull* againſt Sir JOHN HOTHAM.

With a generall Remonſtrance of all the grievances and Tyranicall oppreſſions that are daily throwne on the Inhabitants of *Lincoln-ſhire* and *Yorke ſhire* by the Cavaleeres and others that are enemies to the peace of the Kingdome.

Namely;

The Earle of *Lindſey* } Mr. *Henry Wilmot*
The Earle of *Rivers* } Sir *John Barkeley*
The Earle of *Newcaſtle* } Sir *Hugh Pollard.*

VVith many others who under the pretence of ſtanding for His Majeſtie take priviledge to put in execution things dangerous both to the peace of the Kingdome and the very being of Parliaments.

Ordered by the Lords and Commons that this be Printed and Publiſhed. *Iohn Browne, Cler Parl.*
Hen. Elſinge, Cler. D. C.

LONDON, Printed by *Tho. Faucet*, Iuly 22. 1642.

The Parliaments Reſolution to to raiſe Forces to ſuppreſſe all thoſe that are promoters of the Warre begunne at *Hull*, againſt Sir *John Hotham*.

THe World cannot be ignorant how active the malignant party hath beene in their deſignes, and councells about his Majeſty, both before and during the ſitting of this preſent Parliament, uſing their utmoſt power to ruine the true Proteſtant Religion, with the liberty and Lawes of the Kingdome, and that after many trayterous deſignes againſt the

the Parliament, (by Gods providence made fruſtrate) they drew his Majeſty into the Northerne parts, publiſhing in his name many ſcandalous reproaches againſt the Lords and Commons aſſembled in parliament, making his Majeſties Court a priviledge place to ſhelter Delinquents frem the Iuſtice of Parliament, with many other Actions tending to the ſubverſion of the originall conſtitution and frame of this Kingdome.

And that the path of their Deſignes might be more eaſie, and that they might obtaine power to perfect their bad purpoſes, they wrought with His Majeſty to diſplace the Earle of *Pembrooke*, the Earles of *Eſſex* and *Holland*, and the Lord *Fielding*, for no other cauſe then diſcharging their Conſciences in Parliament.

Likewiſe the Earle of *Northumberland* put from his place of high Admirallſhip, then the which Act, there can be

none

none ſo great a promoter of future diſtractions and fatall confuſion, as the ſad bereaving the State of the Service of ſo noble a Perſon as he is.

By his Maieſties Order, a Garriſon of Souldiers is put into *Newcaſtle*, under the Command of the Earle of *Newcaſtle*, who ſhould have ſeized upon *Hull*, if not timely prevented by the diſcreet wiſdome and judicious care of that great Councell of the Kingdom, the high Court of Parliament.

Moreover there is another cauſe of feare that ſome ſudden ſtratagem will ſuddenly be put in execution by the Papiſts, by reaſon the Earle of *Rivers* lately a notorious Papiſt, although he now come to Church, (as is conceived purpoſely to be made capable of imployment) is put into the Commiſſion of Array, which he hath executed with rigor, impriſoning divers perſons which refuſed to ſubmit thereunto, or did any way oppoſe him.

Fortifications are raiſed upon the mouth of the River *Tine*, whereby upon the leaſt occaſion the Trade of coals may be ſtopt, or at leaſt ſold at ſuch rates as they ſhall pleaſe to ſet, to the great detriment of the whole Kingdom, eſpecially the Citty of *London*.

Sundry Commiſſions are granted for raiſing of Horſe, divers Officers for the Army are already appointed.

Severall Troopes of Horſe are ſent into *Lincoln-ſhire*, to the great terrour of the well affected People, who are thereby forced either to forſake their dwellings and habitations, or to defend themſelves with Armed men, they beginning already to commit divers outrages, taking away mens Horſes by Force, and dayly committing other Acts of Hoſtility.

Likewiſe their invetterate mallice extends ſo farre againſt all thoſe that ſtrive to oppoſe them, and takes part with the Parliament, that they neglect

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no attempt that may conduce to the dammage of the diſtreſſed party, as may appeare by their proceedings againſt *Hull*, where all meanes of relieſe is kept from comming to the inhabitants of the ſaid Towne, his Majeſty (perſwaded by them) is come thither with an Army, all which being conſidered, the Warre being thus begunne by his Majeſty, the Lords and Commons hold themſelves bound in Conſcience to raiſe Forces for the preſervation of the Peace of the Kingdome, the defence and ſecurity of Parliament, and of all thoſe who have beene imployed by them in any publique ſervice for theſe ends.

In the performance of which, they deſire the concurrance of the well diſpoſed Subjects of this Kingdome, and ſhall manifeſt by their courſes and endeavours, that they are carried by no reſpects but of the publique good, and they will alwaies preferre the ſame before

core their owne lives and fortunes, and ſhall ever be more carefull in their endeavours and Councels, to prevent a civill Warre, ſo that it reſts onely that the true borne Engliſh Nation doe conſider whether they will adhere to the King and Parliament, by whom they have ſo long enioyed all that is deare unto them, or to the King ſeduced by wicked Councell, and Cavaleers, which have deſigned all to ſlavery and confuſion, which by Gods bleſſing and our endeavours, may be timely prevented.

Ordered by the Lords and Commons, aſſembled in Parliament, that this be Printed and publiſhed.

Joh. Browne, Cler. Parliamen.
Hen. Elſing, Cler. D. C.

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THE IMPEACHMENT AND CHARGE

OF

Mr. *Henry Haſtings* Sonne to the Earle of *Huntington*, concerning his manifold Miſdemeanours, the dangerous inſurrections, and Tumults, occaſioned by the ſaid Mr. *Haſtings* in the County of *Leiceſter*, to the diſturbance and danger of the whole Kingdome.

Which *Charge* was drawn up by a ſelect Committee, and by them preſented to the Aſſembly of Lords; and an Order from the Lords, for the ſummoning of M. *Haſtings* to his Anſwer.

Alſo the ſubſtance of a Speech ſpoken by the Earl of *Pembrook* before the *Committee*, concerning an Accommodation between the King and His *Parliament*, and the *Parliaments* Command to all Judges &c.

Ordered that this be printed and publiſhed.

Hen. Elſing. Cler. Parl. D. Com.

July 22. LONDON, Printed for *John Warden*.

THE IMPEACHMENT AND CHARGE

THE IMPEACHMENT AND Charge of Mr. Henry Haſtings, Sonne to the Earl of Huntington.

THe proceedings of Mr. Henry Haſtings in Leiceſterſhire hath bin very great, putting the inhabitants in a great fear and perplexity, he having bin at the Earl of Stamfords Houſe at Bradgate where the Magazine for that County remained, with ſome hundreds of men in Arms, & at his comming thither, he made a Demand for the Magazine, and deſired that it might be deliverd into his Cuſtody and keeping, and that the Charge ther-

of

of according to the Authority given him by his Majeſty might be delivered into his hands.

But the Earl did withſtand his Demands, and denyed that power which hee there made uſe of, and ſtill did reſerve the *Militia* in his own Cuſtody.

Upon which denyall, M. *Haſtings* being very much moved, in his wrath and Coller gave forth very inſolent and proud threats againſt the Earle, and all his Aſſiſtants, and not only did ſtrive to ſtaine their ſpotleſſe Reputation with malicious and moſt opprobrious tearms, but alſo proclaimed the Earl and all his followers Traytors.

The Report and Conſideration of theſe Out-rages by the ſaid *Haſtings* ſo committed, took up each Houſe ſome time in debate, and occaſioned two Conference for the ſtopping and hindring of tumultuous meetings, both in that County and elſe-where.

The Houſes being much moved at theſe troubls, took into their conſideration the

the ſtrength of the maligaant Party with His Majeſty, and the oppoſition cauſed by them, to the great interruption of *Parliamentall Proceedings*.

Amongſt others concerning the late actions of Mr. *Haſtings* in and about *Leiceſter*: And after ſome debate thereupon, they appointed a Committee to draw up a Charge, againſt him and his Adherents. Upon the meeting of the Houſe of Commons, the Committee appointed, having prepared the Charge againſt Mr. *Haſtings*, according to the direction and appointment given them by the Houſe, it was publiquely read, and the Lords Houſe being compleated and ſetled, the ſaid Charge was ſent up unto them for their approbation alſo, with a Deſire of the ſaid Committee that the ſaid Mr. *Haſtings* might bee forthwith proceeded againſt, which was aſſented to, and an Order iſſued forth for his ſummoning in to anſwer the ſame.

On the 13. of *JULY* the Committees of both houſes being met about the accommodation

modation between His Majeſty and His *Parliament*, the Earl of *Pembroke* made an excellent Speech; the ſubſtance whereof did diſcover and lay open the meanes for that moſt happy and deſired *Union*, and the happineſſe that would ariſe from that *Conglatination*.

Wherupon the Committee taking into their ſerious conſideration, the beſt means for an Accommodation between the *King* and the *Parliament*, upon a Meſſage ſent to the Lords, there was a Conference.

Where it was concluded, that a Select Committee of both Houſes ſhould meete the next morning, to conſider of thoſe *Remoraes*, which hindered that happy conneXion, and to remove them if it were by any means poſſible.

And upon their meeting the next morning, it was concluded, that the Earle of *Holland* ſhould preſent their Deſires to His Majeſty, who is now gone for the ſame Buſineſſe, whoſe Endeavours the Lord of his mercy bleſſe, for the benefit and peace of this Kingdom.

An

An Order of the Lords and Commons Assembled in Parliament.

WHereas ſeverall Commiſſions of Array have lately iſſued out under the Great Seal of England, into the ſeverall Counties of Leiceſter, Worceſter, and other Counties of this Realm, tending to the great danger of his Majeſty, and the diſturbance of the peace of this Kingdome: For the preventing thereof, and of the Execution, and iſſuing out of any ſuch Commiſſions for the time to come, It is ordered by the Lords and Commons, That the Judges and Juſtices of Aſſize, of the ſeverall Counties of England and Wales, bee required in their ſeverall Circuits, at the Aſſizes and great Seſſions to be next held for each County, within this Realm, and the Dominion of Wales, in open Court, and in their ſeverall Charges to be delivered to the Grand-Juries at the ſaid Aſſizes, openly to declare and publiſh, that the ſaid Lords and Commons have upon mature deliberation, Reſolved upon the queſtion, That the ſaid Commiſſions of Array are againſt Law, and againſt the Liberty and property of the

the Subject? And that all those that are Actors in putting the same in execution, shall be esteemed Disturbers of the peace of this Kingdome, and Betrayers of the Liberty of the Subject.

Ordered that this be printed and published,

John Brown Cler. Par.



